THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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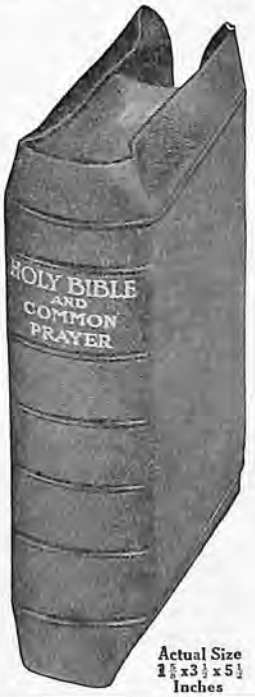

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The Bishop's Charge to the Convention

1 Thess. 5:21—"Prove all things; hold fast that which is good."

Heb. 13:1—"Let love of the brethren continue."

My subject is Unity at Home: To be secured by the Scientific Temper and the Sympathetic Spirit.

I

As we let our minds return from that far-off and fascinating vision of a reunited Christendom, which, in spite of present distress and difficulty, seems to be beckoning and calling all men of good will and patient faith; and as we fasten them upon the nearer foreground; upon ourselves, Brethren, for whom this selfsame unity is no mere distant goal to be reached after long effort, but a present obligation laid on us by our God Who is no less just than He is loving, our hearts must fail us.

1.

There is certainly grave reason for anxiety. There are among us many signs of dissension and disunion. One would be blind not to admit it, and altogether faithless not to be concerned about it. The violently contrasted worship of our Churches; the inconsistent teachings of our pulpits; the cries and causes that draw us in opposite directions; the controversies that agitate us one against another; all these seem to show a house divided against itself; a community with hardly anything in common; a body with no settled principles or purposes; an era resembling the chaotic period of Israel's judges, when "every man did what was right in his own eyes." There is certainly plenty of material with which to paint a very painful picture, if one has the heart to do so. And doubtless many of us are personally and greatly guilty before God for wounding the Body of His Son. For myself, at any rate, I would not seek to hide a very grievous failure in this matter. My deepest sense of guilt and sorrow comes from the conviction that I have not used my office so patiently and wisely as I might for the promotion of what I believe to be nearest to my Lord's heart, and what, by His grace, I would make nearest to my own. Let us begin, then, by admitting that the days are evil, and that we, not God, have made them so.

2.

But if so, what then? What is the remedy? It lies, I think, not in any machinery of law or indeed in anything like forcible compulsion, whether exerted by one extreme upon the other, or by the moderate majority upon both extremes alike. I very seriously doubt whether, under present circumstances, our unity can be either protected or promoted by mere pressure, and I think most thoughtful men agree with me. I do not say that pressure, even to the point of actual suppression, should never be exerted. There are cases, not a few, where quite clearly pressure must be used. Even in these anxious days of unsettlement and readjustment, there are areas over which the Church's discipline is clear and can be rightfully

asserted. I wish these areas were larger and more definite. I trust that, by the grace of God, the days may shortly come when our common life will be so loving and so strong that we shall yield ourselves naturally and necessarily to reasonably distinct and loyally accepted rules of order, at least in all essential matters. I doubt whether we as a Body can make any marked headway against "error in religion or viciousness of life" until those days do come. But, on the other hand, I am quite confident that our unity must itself increase before its requisite sustaining discipline can be elaborated and enforced. The consent of the governed is the only sure security of efficient and really helpful government. And in the Church's history, a common, close-knit, eager faith and life has always been the condition and guarantee of successful, edifying discipline. Pressure is entirely destructive if it make broken fragments where before there were but fissures. Pressure is good if it solidify a mass, but pressure makes a mass more solid only when there is already in the mass a genuine cohesion. So I think mere pressure will not help us

3

This does not mean, however, that all hope is to be abandoned; that we must be content to drift just as we are. On the contrary, I believe there are real signs of yielding from within. By refraining from external pressure we shall, I think, be quickening, not retarding, the process of reconciliation. For I believe that the desire for unity is growing in us, and, better still, that we are coming to see more clearly the meaning of the great thing we desire, and the price which we must pay for it. And that is vitally important. For knowing what, and where, the prize is, we shall know how to direct our efforts; what ways and means to choose.

II.

We are coming to see the need of *a scientific temper*, and of *a sympathetic spirit:* of a scientific temper in our search for, and hold upon, spiritual truth: of a sympathetic spirit in our efforts for genuine and loving brotherhood.

1.

By a scientific temper, I mean that temper of mind with which we have become so blessedly familiar in every other branch of human research, except in personal religion; the temper which carefully and patiently distinguishes between truth, as it is, in and for itself, and men's partial and progressive apprehension of the truth; the temper which, so distinguishing, seeks truth simply for truth's sake, not for the vindication of any particular ideas about it. This temper, which has so dignified our modern pursuit of knowledge of God's Presence and purpose in what we call the realm of Nature, is, I believe, beginning to dignify our apprehension of him as revealed in the Gospel of His Son.

We really are more willing than we used to be, not all of us, perhaps, but I believe a large majority, both clerical and lay, to make that same profound distinction between the truth as it is in Jesus Christ, and our apprehension of it; between the whole revelation of the Father, perfect and complete in the Person of our Blessed Lord, only begotten by an eternal generation, born of a Virgin by the operation of the Holy Spirit; and those partial and personal revelations of Himself, which He vouchsafes to give according to the faith of His disciples. Not that the whole shall be ever found to contradict any of its veritable parts, but that a part is, after all, only a part, and that a part is precious, not so much in or for itself, but rather because each part possessed leads on, or may lead on, to the possession of the whole. And it is that which we so sorely need; to possess the whole, and not alone a part, of Christ; or rather to be wholly possessed by Him.

For after all, Brethren, we are saved, if saved we are, not at all by our hold on Christ, but by His hold on us. As St. Paul told us long ago, we are saved *by grace through faith.* Grace alone does all the saving. Faith merely lets grace save. For faith is only the stretching out of empty hands that Christ may fill them; the opening of hungry mouths that He may feed them; the uncovering of darkened minds that He may shine on them; the yielding up of broken, feeble wills that He may heal and strengthen them. He has so much grace, such manifold gifts, to give. We have so little faith by which to take. If only we had more faith we should get more grace. And why should we not have more? What is to hinder? Why should we set our narrowness against His breadth, our partialness against His fullness? Why not have more? Now such a point of view makes all the difference. To realize it, to count on it, to act on it, is to have the scientific temper in religion.

And, Brethren, here, I believe, is the true key to the meaning of that great word Catholic. We have no business to bring it into our petty controversies. Catholic means at the very heart of it, wholeness or completeness. It stands, not for mere numbers, nor for mere extent of territory, nor for mere duration

through the centuries. It stands, and I believe that not only logically, but historically and theologically it can be proved to stand, for fulness;—fulness of light, love and life, given to men by God in Jesus Christ. Not Anglicanism nor Romanism, nor Eastern Orthodoxy are its synonyms, nor all of these together. Nor is Protestantism necessarily its contradictory. Its only opposite is the partial and the partisan. Christ, as the Catholic Man, sums up all things human in Himself; His Church, as Catholic, has in trust from Him every grace for every need; the Church's Creeds, as Catholic, declare in clear and ringing tones, not isolated fragments of His Revelation, but the articulated whole of God's counsel and God's love for men; the Church's worship, if truly Catholic, will first quicken and then satisfy each enduring instinct of sacrifice and adoration. The true Catholic believer is the man with a scientific temper in religion, equally despising prejudice and scorning compromise, set only on the truth for the truth's sake, clinging to Christ's promise that the Spirit of Truth will lead into all truth.

As this true scientific temper grows, it will displace pride and prejudice by humility and hospitality. It will sweep away the obscuring dust and débris of age-long and embittered controversies. It will bring once more into clear light the one great rock foundation which God, not man, has laid; sure, steadfast, four-square; set up on earth when Mary first conceived her Babe, and when the Holy Ghost was given; set up on earth and abiding eternal in the heavens: that one Foundation Stone of God in our flesh, incarnate and incorporate, whereon all the families of the earth may rest and find their peace.

2.

The scientific temper first. Then add to it the sympathetic spirit, which is to build the fabric, or rather to heal the breaches in it which human sin and hate have made. Sympathy is peculiarly natural and congenial between all true scientists. Love of the truth always draws men close together. Sympathy would not come very hard if we really had the scientific spirit. And what great things might come from it!

For consider, Brethren; take the extremest cases of divergence extant in this Church, whether in worship or in teaching. Take, on the one hand, a system so strikingly and abundantly Roman or Italian that it might well suggest some new ideas to the Sacred Congregation of Rites itself; and, on the other hand, take a use and habit so closely affiliated to the traditions of Geneva, that the lineal descendants of John Calvin would feel perfectly at home. Take these extremes and ask yourselves, where do they come from? What has produced them? Doubtless they began as mere diversities in temperament and training, entirely compatible, really complementary each to the other, each needing the other for its own sake. But they have been hardened and intensified, brought into sharp and well-nigh irreconcilable antagonism. Is it not all, or nearly all, due to lack of sympathy, to isolation caused by suspicion and mistrust? Is not each extreme simply the measure of the violent working of action and reaction? Cut out on each side the bitter root of suspicion and mistrust; put in its place the seed of genuine desire of understanding, of mutual regard, of humility and teachableness, and would not the growth be just the other way? Would not the whole resulting tendency make, not for the developing and accentuating of thoroughly human but still unessential eccentricities, but for the permanent provision, within the common life, for all legitimate and approved differences of accent and of emphasis which are needed for its fulness? Would not men cease to set up party banners to be defended and held inviolate against all comers, and become content to range themselves, in a free and common loyalty, under the sacrificial emblem of Him in Whom dwelleth all the fulness of the Godhead bodily?

III.

So much for theory; now for practical results. Given such a scientific and sympathetic movement at the heart of our life and what outward tokens would it show? What signs of progress might we look for? What goal might we hope to reach together?

Well, I would be bold enough to express two fairly definite convictions, and one rather hopeful expectation.

1.

My first conviction has to do with *doctrine*. Science and sympathy working side by side, ought to help us all to the recovery of that *balance of Christian teaching* which is so striking a feature of the Scripture record. "Balance" is by no means a perfect word, but at least it points to what I mean. For a balance, as such, gives hospitable welcome to any amount of weight at either end, in either scale, provided equilibrium is kept exactly stable. Indeed, the principle of balance is better illustrated when the scales are very full and heavy, than when there is little or nothing in them. And there is a marvelous

balance in the Bible record of God's Self Revelation in His Son. Indeed, to my mind it is the most convincing proof of the inspiration of the men who wrote the record. Witness is given, emphasis is laid, now on this point, now on that; they speak and write with great enthusiasm, with complete dogmatic confidence; they give their opinions, convictions, experiences, quite frankly and quite fully; each author is vividly himself, putting down his ideas and recollections unchecked and unafraid; not careful to protect or guard or qualify his meaning. And yet the net result of it all, after the minutest and most skilful scholarship has scrutinized and weighed each word, is found to be a scrupulously even balance.

Take as the classic instance, the setting forth in the New Testament of the central fact of Incarnation. On the one hand, there is intimate, unreserved, utterly convincing witness to the real and complete humanity of our Lord. Each detail is given with entire frankness and with resolute conviction. He grew in stature and in wisdom; He wept; He marvelled; He hungered and was thirsty; He suffered and He died. You cannot imagine a more complete humanity than that. Yet on the other hand, His true essential Deity is asserted without compromise or hesitation or apology. Poetry and philosophy alike are laid under contribution to make it indisputably clear that He was, and is, forever Very God. In the beginning was the Word, and the Word was made flesh; In Him dwelleth all the fulness of the Godhead bodily; He upholds all things by the word of His power; He is God over all, blessed forever more. There is no need of, no occasion for, no remotest thought of logical explanation or consistency. There is simply a devoted effort to get all said, to bear true witness. And the equilibrium is perfect. There is no deifying of a man to make the Divine condescension seem less absolute; neither is there any toning down of Godhead to fit a narrow frame; an infant's cradle, or a shameful cross. There is just an even balance; with both scales completely full: Perfect God and Perfect Man; one Christ.

Or again, take the sacred writers' dealing with that age-long, baffling antithesis, so utterly inscrutable to logic; so self-evident to faith, and to all reasonable science; the antithesis, I mean, between divine law and human liberty; between fore-ordination and free will; between God's grace and our faith. Here, again, in the same supremely simple and unconscious way, we find the balance kept. God is certainly the Almighty Lord of all; so minutely jealous and careful of His sovereignty that He counts each hair and watches every sparrow and makes the lot fall in favor of Matthias. Yet man is so appallingly free to work his will that he can crucify God's only Son.

So again with grace and faith. Grace so irresistibly abounds that the publican, the harlot, the thief upon the cross are made into saints out of pure love. And yet faith is absolutely necessary. There is no suspicion of compulsion in the whole fulness of God's grace. Christ Himself can do, or at least will do,—it comes to the same thing—no mighty work where there is unbelief, and, most wonderful of all, the very conqueror of death, the risen reigning Lord, has not been, cannot be, seen or known save only by believers.

So again with the sacramental teaching of the New Testament. God quite certainly and unequivocally uses material media for the veritable communication of spiritual life; that is the unfaltering witness. And He does so by His own free creative will. Men have no hand in it, any more than they had part in the creation. The grace in sacraments is there by God's own act and will. We do not put it there or keep it there. "The wind bloweth where it listeth." Christ comes according to His word. If there is a new birth in the baptismal water, the Spirit brings it. If the bread is the Communion of the Body, and the cup the Communion of the Blood, it is so, not by our merit or our faith, but by Christ's will. God so loved us that He sent His Son. Christ so loves us that He sends His Spirit, and, in that sending, comes Himself. So one scale is full to overflowing. But there is an exactly even weight upon the other side; the balance is maintained by the full burden of man's responsibility. "For judgment am I come into this world, that they which see not might see, and that they which see might be made blind." Which principle St. Paul simply applies in literal exactness in his reminder: "He that eateth and drinketh, eateth and drinketh judgment unto himself if he discern not the Lord's Body." And *discernment* means more than the assent of the mind to the mere fact and possibility of Christ's Spiritual Presence; to the reality of His spiritual gifts. It means desire and obedience; a complete fulfilling of all prescribed conditions; a readiness to receive His gifts, not only in the way He has ordained, but for the very purposes for which He gives them. We discern His gifts only by giving ourselves to Him.

Now this principle of balance in doctrine, so characteristic of the Bible, would inevitably assert itself

in the teaching of every one of us if we were guided by the scientific temper. For it is gained and realized just in proportion as one is free from prejudices, from hasty logic and insecure inference, and sets out to know the truth, the whole truth and nothing but the truth. There would still be differences of emphasis among us, quite rightly and inevitably, but there would be a living unity in our witness, and a final end to many eccentricities. Brethren, we make high boast of our dependence on the open Bible, and, indeed, it is the central and characteristic claim of English and American historic Christianity. But a claim is not enough. There is need of patient and unbiased assimilation and appropriation. Let our open Bible be confronted by a really open mind, until the beauty and perfection of its balanced teaching finds a true reflection in our own living apprehension of our common Lord.

2.

And my second conviction has to do with ritual, or rather with ceremonial (which is a far better, indeed the only accurate, term for what I mean); namely, the outward accompaniments and accessories, be they few or many, of our worship. I think that sympathy and science in this whole matter would tend to uniformity. "Uniformity" has in this connection a somewhat unpleasant and threatening sound, and yet it stands for something of great value, if not pressed too rigidly. A normal and stable social order must have a large degree of uniformity, both external and internal, to live its life and do its work successfully. Without uniformity in worship, we may, indeed, secure a certain liberty to worship God according to our taste or conscience, but it is apt to be a freedom of a rather lonely and delusive kind, and the loss would seem far greater than the gain. For of necessity there is involved a very real and definite spiritual isolation; diocese separate from diocese; parish from parish; soul from soul. In any case it seems safe to say, without going into detail, that a greater uniformity in worship than exists today would be a great gain to our people. And, as I have said, a greater uniformity would result almost inevitably if, by the increase of our science and sympathy, we came to have a richer, clearer, deeper, common consciousness.

For ceremonial is, after all, neither superstition on the one hand nor true religion on the other, though it may be a close ally to either. It is simply the art of public christian worship; good manners, or right behaviour, in God's House. It represents, I fancy, something upon earth corresponding at least in part to that marriage garment which God will require us to wear hereafter. And as an art, it deals chiefly with beauty and congruity. Like every other art, it has also certain recognized and classic standards, though it may be a long time before we can agree on them or trust even the judgment of the experts. But these classic standards, established by enlightened taste and tested and approved by use, must in the long run be taken as our guiding principles. Men in these days have come to trust art as a hand-maid to religion more than they used to do. We are more ready than our forefathers to argue, trustfully and simply, from the transcendant beauty of holiness, to the natural holiness of beauty. There seems no valid reason why our attitude towards ceremonial as a whole should not reflect the attitude, now become so common, towards Church architecture, which, by the way, is a very fundamental part of ceremonial. In many ways it seems a favorable time for the adjustment of some of our excessive differences.

And the first step, I think, would be the removal of all tags or labels from the ceremonial we adopt. At present, much of it is labelled as "made in Rome" or "in Geneva," and is valued partly for that reason. Comparatively little of it is judged, freely, intelligently, scientifically on its merits, or by the true canons of ceremonial art. What we have, or have not, of ceremonial (and the emphasis on *not having* is sometimes as insistent as the emphasis on *having*), is frequently made a matter of high principle, a witness against opposing principles. That is to say, the very order of our worship is often settled, not so much by congruity and beauty, as by the exigency of party feeling. Now I do not say that radical or sudden changes would be advisable or wise. But I do believe that a scientific temper and a sympathetic spirit would set us free from the bonds of inherited and unnecessary prejudice; and I believe further that many of us are ready and longing for release, if only we could see our way to a more wholesome uniformity. Of course we must welcome and expect variety, a wide range of customs and of settings; a sensible and reasonable differentiation in the usages of large city Churches and of small country chapels; above all, a delicate appreciation of times and seasons, and an ability of quick response to the legitimate needs of those to whom we minister. But in and through all there ought to be a clearly homogeneous impression given by our worship; an evident and compelling unity, accentuated, not diminished, by the variety included; as one finds real unity in the beauty of every kind of rose, since all are roses,

or a similarity of glory in all stars, even though one star differeth from another star in glory. This result, if gained at all, must be gained, I think, in the way which I have indicated; not by disabling or restrictive legislation, but by the cordial and sincere adoption of the Apostolic maxim, to prove all things, and to hold fast that which is good, just because it has been proved so. Science and sympathy, as they would tend to *balance in our doctrine*, so they would help to *uniformity in our worship*.

3.

There remains one final point, simply by way of practical suggestion. I have spoken of a hopeful expectation in my mind in regard to this whole matter. There are some of you, Clergy and Laity alike, who are prepared I think to go a considerable way along the lines which I have pointed out; who realize and recognize the promise and reasonableness of the scientific temper and the sympathetic spirit, and who are ready to yield to and to follow both, in the cause of a more vital unity. I feel rather confident that much good would come by some sort of association or contact between those who are thus minded, both Clergy and Laity; by frank and outspoken conference from time to time, for the asking of questions, the clarifying of ideas, the give and take of various experiences. Such conferences would be motived by the very opposite of party spirit. They would attract only the non-partisan. They might well be productive of much good. Some such idea has been in my mind since I first came among you. I believe the time is nearly, if not entirely, ripe for it.

IV

Brethren, unity is very costly; there can be no question about that. But it is so costly because it is so precious. There is no power or potency in earth or heaven which can be secured and used without real sacrifice. And Unity is the central life and energy of Godhead. It needs, and means, for us, the greatest of all sacrifices, the surrender of our will and ways to Him Whose Will is service, not self-seeking; and Whose Way led Him, by Crucifixion, to His Throne.

But in such surrender lies the very power of Victory and Resurrection. As God has highly exalted Him and given Him a Name, that is above every Name, that every knee should bow and all tongues should confess; so the exaltation of His Church, for worship and for service, waits upon the *manifestation* (not upon the *gift*, for that is irrevocably given in the Holy Ghost: but upon the *manifestation*) of its Unity. In this each one of us can help, if, as God gives us light, we prove all things and hold fast whatever is proved good; if, as God give us grace, we let love of the brethren continue.

Philip M Rhinelander

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From the Bishop's Address

In the Parishes

The life and work of our parishes and missions has, I think, maintained its former level. In some instances there has been a notable advance, and especially in the deepening and broadening of missionary interest. This is evidenced not merely by an increased and increasing use of the Duplex Envelope, and the Every Member Canvass, though this itself is noteworthy, but also by the movement of Missionary Education which has taken on new life. No less than seven hundred persons have been enrolled in sixty-seven parishes and missions in Mission Study Classes. Among those classes were three exclusively for men, one of which, taught by Dr. W. H. Jefferys, reached a very remarkable point of spiritual fervor and enlightment. Each member of this class is likely to become a burning center in his own parish for similar effort in the future. Besides this, several of the parishes have established new mission stations under very helpful auspices, among the number being St. James the Less; St. Luke's, Germantown; Calvary, Germantown, and St. Paul's, Glen Loch.

This means that on the *extensive* side of our life we can certainly report real progress, but on the *intensive* side there is some reason for anxiety. Habitual church going, even for the reception of the Holy Sacrament, seems not to be increasing, and the reports I have had of Lenten observance by the laity in their own parishes, cannot be called encouraging. There is also reason for much heart-searching in regard to those recently confirmed. An annual addition of a regiment three thousand strong to our communicant enrolment should send a thrill all through the ranks, and count for much in our attacking and sustaining force. But such does not seem to be the case. Just here comes a very obvious failure, and very serious anxiety. What becomes of them? What is the matter? Who is responsible? I am glad to notice that some very successful efforts have been made to counteract

this loss, in some of our parishes, in one especially, where a Confirmation Alumni Association has been formed, with remarkable results. I hope this example will be followed.

I earnestly trust that this coming year will bear a richer harvest in personal religious life, and in the regular performance of religious duty, on the part of the general body of our communicants.

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Diocesan Institutions and Affairs

Turning to our diocesan institutions and societies, I must select out of the very many, those only which at this time have a special claim.

The Bishop's Fund

Contributions to the Bishop's Fund have come in more widely and more generously, I think, than ever. From 143 parishes and missions the Fund has received $2,789.55 of which $2,362.25 has been expended in ministering to the necessities of the clergy of the diocese and their families. Probably no one but a Bishop fully realizes how very many of our devoted priests are forced to live on so strict and limited a scale, that an attack of sickness in the family, or, indeed, an abnormal drop of temperature, will either find them helpless or force them into debt. The great question of clerical salaries and pensions will be before us more than once at this Convention. God grant us grace and courage to deal effectively and generously with this matter. Here I would only emphasize the indirect and very personal relation of the Bishop's Fund, to these great needs. And I would particularly commend to you a new plan now being carefully and quietly arranged, by which one hundred or more persons will be asked to pledge some definite amount each year to be paid into the Fund only on notice given by the Bishop of some pressing or unexpected need. This would be an incalculable help, and I am confident will meet a quick response.

The Divinity School

Last year I called your attention to the claim which the Divinity School rightly has upon this diocese, and to the present great opportunity before the School, if only it can be adequately strengthened and equipped. This whole matter has been vigorously taken up by the overseers and the trustees, with the hearty cooperation of the faculty and alumni. No less than six special committees are already in the field, charged with the consideration of such varied and extensive problems as the curriculum and the educational policy of the School, the disposal of the present site, the securing of a new site, and the planning of new buildings. Real progress is being made, and a spirit of hope and enthusiasm is in the air. There is surely a need of large things done in a large way, and with large faith. Everything points to a revival of interest in theological education; to an increase in candidates for Holy Orders; to a more exacting standard in their discipline and training, and to a great and growing influence of our School if she is ready to assert herself and prove her claims when her time comes. May each of us have some part in this great task!

The Inasmuch Mission

The Inasmuch Mission moved into its new building on its old site, some six weeks ago. This new building is said to be the best of its kind in this country; indeed, the only one which, on a large scale and in a really scientific way, combines all the essential features of a Rescue Mission and a Men's Hotel or Lodging House. The Mission room seats about five hundred, and already each night is drawing crowds nearly to its capacity. The hotel, including its free beds, the large dormitory and the private rooms will accommodate about four hundred when all the furnishings have been provided, and it is rapidly filling up. The restaurant department is so successful that already the spacious dining room is found too small. I am told that no where else is such good food to be had at such a price. I cordially invite you all to make experiment and to visit the whole building. The hopes of the superintendent, and of the committee in charge that the Institution will in a year or two become self-supporting, seem likely to be realized, though in the meantime some heavy burdens must be carried, including a debt of $20,000 incurred for equipment and expenses at the start. There is, of course, real danger lest the material side of this notable institution in these new quarters may swamp the spiritual, and that the Inasmuch Mission may be overshadowed by the Inasmuch Hotel. But we are all, particularly the superintendent and his wonderfully wise and efficient wife, aware of the danger and prepared to guard against it. All present signs go to show that the work in its new strength will deserve and receive new grace and favor. It makes an extraordinary appeal; it wins confidence on every side; it may well prove a mighty engine for redemption and restoration. God so far has manifestly, even miraculously, blessed it. Let us all pray very earnestly that He will continue and complete what He has begun.

I want to commend especially to the Convention the

work done during the year by the Church Building Commission of the diocese. It is the newest of our diocesean commissions, called into being by the Canon which we passed last year. The subject matter is one which is appealing more and more, I think, to all intelligent and thoughtful men. It requires expert skill and patient wisdom, and the willingness to take great pains over small things. After much thought and counsel, I appointed last spring, under the Canon, nine men, than whom I think there are none in our diocese more capable of discharging the duties of their office. In each case my appointment was gladly accepted. I cannot speak in too high terms of the excellence of the work these men have done, and of the untiring zeal which they have shown, sometime at great personal cost and sacrifice in the midst of their immensely busy lives. There have been frequent meetings, at all of which nearly the whole commission has attended. These meetings have been of extraordinary interest. I personally am glad to testify to my enjoyment and appreciation of them. The discussions have all been marked with a rare breadth of vision, an accurate knowledge of vital principles and a highly trained artistic sense. I have learned very much from them, and have received much very valuable guidance. I confidently believe that great good will come to our diocese from the work of these competent and devoted men. I earnestly invoke the hearty cooperation of the parishes, which by Canon are left free to consult with them or not as they may choose.

Church Building Commission

I would also make a point of asking that the first Annual Report of the Commission, to be presented at this time, be read to the Convention. It is of peculiar importance, as laying down certain guiding principles, which the Commission have arrived at as essential to the success of their endeavors.

In rather more detail, I want next to speak of our work, or at least our opportunity for work, among the thousands of men and women of foreign birth in Philadelphia and its neighborhood. How, and how far, can we as a communion in the Catholic Church serve, or try to serve, these people—Poles, Servians, Lithuanians, Ruthenians, Roumanians and others—Catholics, all of them, either Western or Eastern, at least by their historical and ecclesiastical traditions, who yet, by reason of political strife and economic stress at home, by their isolation in a foreign land, and by the frequent betrayal of their interests by those in whom they have naturally trusted, have become almost congregationalists, split up into religious groups, with neither anchorage to hold them, nor leadership to guide them?

The Work Among Foreigners

I shall purposely confine myself to the religious aspect of this tremendous problem. Even thus limited, I realize how intricate and many-sided the problem is, and how likely mere general statements are to give misleading and inaccurate impressions. It is the fear of keeping silence, rather than the pressure of a clear message which makes me speak. I have labored to convince my conscience that we could rightfully free ourselves of all responsibility. I have struggled to be quit of it that I might have a free heart and mind for more congenial and more normal matters. But a strong sense of duty and responsibility so far holds me captive. Let me say three things about this work. First, it is *difficult.* For they are alien to us, and we to them. There is vivid contrast at almost every point. In methods and manners of personal and social life, in economic standards, in ethical ideals, in religious habits, there is little or nothing which we have in common. Each side is equally uninformed or misinformed about the other. Indeed, each national group lives to itself, with little knowledge of or contact with the others. Their lack of local leadership makes them tenacious of their old régimes, both ecclesiastical and civil, makes them self-centered and suspicious. On our side, we are held back from understanding sympathy and facile adaptation by our innate conservatism in religion and inelastic methods. We are unprepared and inexperienced. So the task is very difficult.

Secondly, the work is *doubtful*, and inevitably so under these difficult conditions. It is largely in the air and of necessity experimental. There is a more or less deeply-grounded sense on both sides that some kind of contact or combination is desirable. They look to us for help; sometimes with an eager confidence which is moving and pathetic. We are drawn to them by instincts of real sympathy and hospitality. But there is doubt, hesitation, caution, watchfulness, just below the surface. Trust—practical and thoroughgoing trust—will be quite impossible until there is clear and convincing knowledge and familiarity behind it, even as allies in a battle cannot cooperate when the fog is thick.

And thirdly, because the work is difficult and doubtful, it is also *dangerous;* not to life and limb, but to goodwill and peace. The blunders of mere ignorance on either side may be easily construed as the deliberate purposes of treachery and malice. A promise made, an obligation undertaken, may be misunderstood and

misinterpreted, may lead to unforeseen results, may turn out ill advised and ineffective. Zeal is apt to overrun discretion, and, on the other hand, timidity is equally apt to refuse reasonable and highly important opportunities. There is, under present circumstances, a large element of risk alike in what we do and leave undone. And risk means danger.

Roughly, but I think not inaccurately, these three factors or features of difficulty, doubt and danger, will give a bird's-eye view of the situation as a whole. And I have two counsels to suggest. First, in view of the fact that so much of this doubt and difficulty comes from ignorance, we must take steps to learn *of* them and *from* them with care and diligence, and at the same time teach them of ourselves in a systematic, careful and very patient way. To accomplish much of permanent value along these lines will require the training and support of special agents, chosen perhaps from our candidates for Holy Orders. This will mean a generous expenditure, for which we are not yet ready. But we can do something to prepare the way, by carefully conserving the knowledge already gained, by printing and distributing, in various languages, leaflets and tracts, which will help to prevent misunderstanding, and will make clear those central points of religious faith and practice, of personal, social and political life for which we are prepared to stand unflinchingly though lovingly.

Secondly, all the pains and penalties involved, by failure, by risks unwisely run, by dangers needlessly incurred, must come in justice and fair play upon my shoulders. I must bear them as my natural and necessary burden. I have wise and devoted counselors, both in the members of our own commission, and among the bishops personally and officially related to like problems in other places, and I am constantly consulting them. But in practical dealings with these people, in offering terms and conditions, under which certain privileges are granted, and certain duties towards them undertaken, the initiative and responsibility must, I think, be mine. As a matter of fact, so far the initiative has in each case, come from them to me; either from individual priests, from small groups or from organized congregations, ready for self-support from the beginning. But the principle remains. For this whole work in its early and experimental stages, before any question has arisen of definite union with us or relation to our organized life, lies outside the scope of our Canons, whether General or Diocesan. If by God's help, some permanent results are gained, if our ministry towards them, and among them, lead to such clear mutual understanding, that organized and self-supporting congregations, with tried and trusted priests shepherding and ruling them, ask to be received within the normal and legal limits of our Church life, then yours will become a personal responsibility (how gladly given you I need not say), first for the irreception, and then for the making of a spiritual home with us for these, our newly discovered, brethren. May God hasten the day and make us worthy of it. But meanwhile, in this anxious time of experiment, of scouting, and reconnoitering, I ask you, while on the one hand you are praying constantly, that God will save from error and guide in wisdom, so on the other that you will charge all losses and all failures to my personal account, so that the Church, and especially those who labor with me in this perplexing task, may go quite free.

Next, I have to set before you a proposition which, though very largely personal, none the less directly concerns the diocese and the whole Church. The Commission on a World Conference to consider the Faith and Order of the Church of Christ, with a view to the more rapid and effective securing of the interest and cooperation of the various Christian Communions within the scope of its endeavors, has twice in the last two years, sent Deputations to Great Britain, one of them made up of our own members, the other of distinguished members of Protestant Churches in this country. It is now proposed to send a similar Deputation to the Churches of Europe—Catholic and Protestant alike—to give information of the Conference and, where possible, convey an invitation to participate in it. As members of this Deputation, Dr. Anderson, Bishop of Chicago; Dr Brent, Bishop of the Philippine Islands (who has just cabled his refusal), and myself have been selected. More recently, the Rev. Dr. Manning, of Trinity Church, New York, and Dr. John R. Mott, who has expressed the liveliest interest in the undertaking, and has been in close and constant consultation with us, have been added to the number. The proposed itinerary, prepared largely under the direction of Dr. Mott, begins with Holland, in the first week of September, and is extended through three months, first taking the Deputation eastward through Russia and the Balkan States, returning through Syria, and Egypt, and ending in Italy and France. My selection as a member of the Deputation places me in a very difficult position. If I accept and go, it will mean a loss of practically three months out of my

The Proposed Deputation to European Churches

working time in this diocese next autumn as well as a serious and anxious dislocation of my family life and duties. If I decline, I shall be refusing for myself the responsibility and privilege of a share in perhaps the most difficult and delicate of tasks given the Commission by the General Convention; I shall be refusing for the Diocese of Pennsylvania the representation in this critical undertaking which certainly belongs to her by right. I am much bewildered and oppressed as I try to face the situation. The Standing Committee has given me permission to be absent, and has unanimously voted its approval, if I decide to go. I am only concerned to do what shall seem quite clearly the will of God for the welfare of His Church, and I earnestly invoke your prayers that I may be rightly guided.

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From the Bishop Suffragan's Address

The Provincial Synod.

Canonical provision was made for a Provincial system to take the place of the Missionary Departments. The Synod of this Province will be held in the city of Pittsburgh on the second Wednesday of November. According to the Constitution, our Convention has now given its consent to inclusion in the Province. The Synod will take over all the missionary work and duties of the Missionary Department and in addition is authorized "to act as or to provide for a Provincial Board of Religious Education and a Provincial Board of Social Service."

The *duties* of the Synod are clearly defined by Canon and need not be referred to in detail. It will not be a legislative body; its adoption of a constitution and by-laws being limited by the authority given by the General Convention and it will not have any "power to regulate or control the policy or internal affairs of any constituent Diocese." It is hoped, however, that the enlarged scope of the Synod over that of the Department will be helpful in promoting all the missionary activities of the Church.

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What action the Synod will take about the organization of a Provincial Board of Religious Education and a Provincial Board of Social Service no one can forecast. A report on these can be made to the Convention next year after the primary meeting of the Synod. At the present time we have in the Diocese a Commission on Social Service and a Sunday-school Association, both of which have done valuable work. It will be necessary to bring them into vital connection with the Provincial Boards, and also with the General Board of Religious Education, and the Joint Commission on Social Service. Any legislation proposed to bring about such conformity should receive your careful consideration.

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Valley Forge.

Since our last Convention the indebtedness on the Washington Memorial Chapel, Valley Forge, has been reduced to about $3,000. To complete this Memorial will involve the expenditure of a large sum of money and it is expected in the near future that a national campaign will be inaugurated to complete the entire group of buildings. Those interested in this project have requested me to raise the money for the present indebtedness before a public announcement of the proposed plan and I therefore make a special appeal for the sum of $3,000 to pay the balance due on the portion of the walls already erected.

When this Chapel is completed it will be a worthy Memorial to the Father of our Country, and every communicant of our Church should be interested in giving generously for such a purpose. This will be the first memorial erected by our Church in memory of George Washington, and the founders of our Nation, and I trust that the appeal to your Churchmanship and to your patriotism, for a memorial to one who was both a Churchman and a patriot, will be sufficient to secure the small amount needed to wipe out the present indebtedness of $3,000.

Work in Rural Communities.

During the past year we have had some interesting conferences on rural work. It was the desire of those who attended the General Conference that a community survey should be made in the Diocese such as has been made in other sections of the country. Such a survey would be exceedingly helpful in getting the exact facts of social, economic and religious conditions and aid in solving the problem of ministering to the rural congregations in all sections of our Diocese.

We are assured that such a survey of the four counties where rural work is done could be made at a cost of $2,000 to $2,500. I trust that this will commend itself to our lay-members so that funds for the purpose will be provided. If we do not receive a sufficient amount for a complete survey it will then be necessary to select one county of a representative character.

The country problem is one of the most important now confronting the Church throughout the country. There are many portions of our Diocese, in rural communities, where the work has been sadly neglected and in several of which a few thousand dollars would enable us to do a constructive work with every hope of success.

Since the more definite assignment of duties to me last year I have realized more than ever before the inadequate provision made for any forward movement in the extension of Church work in the Diocese. Provision is made for the payment of the missionaries' salaries but none for undertaking new work—purchasing sites, erecting buildings, etc. Such items are found in the budget of every missionary bishop. The fact that we have not made such provision in the past, constitutes a very insistent call that such a step should be taken. We should be able to start a new mission wherever there is an opening; some of our present missions need assistance in the erection of buildings which would insure their early self-support. Without such assistance, judging from past experience, many of our present missions will be receiving aid for generations to come.

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PRESSING NEEDS.

A complaint has been made that in the past we have not been sufficiently concrete and definite in these appeals. Let me therefore enumerate some immediate and pressing needs in the Convocations under my care.

For Gulph Mills, to pay for balance on the lot and balance needed to erect a modest chapel for present needs..... $2,500

For Pequea, to put the rectory in livable condition to use as a residence and a community center..... 750

For St. Mary's, Warwick, to equip a house as a residence and a community center, and add a small hall for meetings..... 2,500

For a Portable Chapel..... 1,000

To secure a satisfactory lot and erect a modest chapel in Oxford (a town with a population of nearly 2,500)..... 4,000

The above are all rural communities and we cannot properly begin constructive work without such aid.

In addition we need for Convocation Missions, to secure additions to lots which are too small..... 5,000

The above items do not include debts on Convocation Missions already erected which are a burden to weak and struggling congregations, nor do they include purchase of a site for a mission in West Philadelphia for which at least $20,000 is needed to secure the lot and erect a small mission.

These can be easily duplicated in the other three Convocations. I merely cite them as examples of our great need.

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The Apportionment Situation

"At evening time there shall be light."

The clouds are lifting. For three or four months they have been gloomier than for many years. Receipts on the apportionment, from the whole country, kept falling off, week after week, as compared with those of the same date in the year previous. The first half of the fiscal year was over, with the end of February; receipts then had decreased by $30,000, in comparison with twelve months before. A month later this falling off had nearly doubled in amount; and the Board of Missions began to fear that their fiscal year could hardly close without an appalling deficit, enough to cripple the missionary work of the Church for some time to come.

But the clouds are beginning to lift: perhaps the sunset of the year may yet be bright and cheery! For news has just come that at the Board meeting of May 13th, the treasurer was able to state that not only had this falling off been wiped out, but that the receipts to May 1st, *were greater by $21,043, than in the year before*, due allowance being made for the later date of Easter.

We have asked the Treasurer to give us a statement of the total receipts of the Board, on the apportionment, up to date of May 7th. They amount to $662,812.47 on an apportionment of $1,307,000. There is thus much to be done still, if the full amount is to be secured.

These are the figures for the whole Church. How does Pennsylvania stand? Its total apportionment for the year is $147,331. A telegram dated May 27th informs us that Mr. King has received to date $100,729.60 on this amount. There remains therefore $46,601.40 to be paid in before September 1st, if our diocese is to complete its share. This can be done. The diocese has never yet failed. It will not fail this year. But it means much work and hard work, by many, and especially by the "Follow-up Committee," who, by constant attention, during the hot days of July and

August, must see to it that all the fragments are gathered up and nothing lost. If the diocese only knew how heavy a burden rests upon this Committee, and how much of the Bishop's much-needed holiday must be given to letter-writing on behalf of the apportionment, the task, we feel sure, would be made far easier.

We venture to offer a few suggestions, and to urge that they be acted upon.

1. There are always individuals whose purpose it is to give largely during the last months of the fiscal year. If they would make their gifts by July 1st, a burden of anxiety would be lifted from the Follow-up Committee. Or if for any reason they do not wish to do this, a letter to the Chairman of that Committee, Mr. Edward H. Bonsall, Real Estate Trust Company, Broad and Chestnut Streets, telling him that a certain amount could be counted upon, before September 1st, if needed, would help as much to diminish anxiety.

2. There are parishes whose share in the apportionment is not yet met. But if it is *assured*, why not notify Mr. Bonsall of that encouraging fact? If it is *not assured*, it surely is not yet too late (though it soon will be) for a final appeal to the congregation. *It ought to be done at once!*

3. All moneys on hand for the apportionment should be forwarded at once to the Treasurer of the Board of Missions. And proper arrangements should be made for sending in such moneys as may come to hand during July and August, when perhaps both rector and accounting-warden, or treasurer, are away. Two years ago the writer served on the "Follow-up Committee;" and he was appalled to find that a considerable amount of money was in hand, in different parishes, but that no arrangements had been made for its transmission to New York, in time to count upon the apportionment of the year! The Committee spent much time, and much money too, in hunting up these vanished officers, and in persuading them (by telegrams and long-distance telephone calls) to release these imprisoned missionary gifts. A little forethought could prevent all this evil; and it *ought* to be prevented.

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The Bishop's Plan for Completing the Apportionment

Since the above editorial was written the Bishop has given us the details of the plan by which it is hoped that the apportionment of the Diocese may this year be met. Unfortunately, the full apportionment has never yet been raised by "parochial gifts:" these have always had to be supplemented by the gifts of "individuals," asked for, in many instances, by the personal letter of the Bishop. But in saying this it would be unfair and misleading not to add that each year the proportion of "parochial gifts" has steadily increased; so that year by year the diocese is doing its duty better.

Meanwhile, it is estimated that it will this year be necessary to secure some $20,000 from individual contributors, between June 1st and August 31st, if Pennsylvania is to pay in full the amount asked of it by the Board of Missions. To secure this the Bishop is writing to 238 persons asking of each a specific sum, payable on or before August 15th.

8	will be asked to give				$500	each	.....	$4,000
10	"	"	"	"	250	"	.....	2,500
30	"	"	"	"	150	"	.....	4,500
40	"	"	"	"	100	"	.....	4,000
50	"	"	"	"	50	"	.....	2,500
100	"	"	"	"	25	"	.....	2,500
238								$20,000

If the responses to this request are favorable the suspense and anxiety which the Bishop and the Follow-up Committee have found so trying as the end of August approaches, will be quite done away with. We have been asked to make this statement in order that the diocese may understand both the burden of responsibility which rests on the Bishop's shoulders in this matter, and also the business features of the method by which this year he is seeking to meet it.

May the responses to his letter be prompt and favorable!

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"The Church News" Dormant

We remind our readers that with this June number THE CHURCH NEWS suspends publication until October. To the editors the three months' holiday from a task that is exacting and of some importance, is a welcome respite. To our readers, we hope the absence of our columns may seem like that of a friend whose return is eagerly expected.

As we look back over the year's work we see many points where what we have done might have been better done. But we are encouraged to feel that on the whole THE CHURCH NEWS has gained ground in the diocese, and that more and more the possible use-

fulness of such a paper is being recognized. For the support that has been given us, by readers, subscribers and contributors, we express our hearty appreciation. And we confidently ask for its continuance in the coming year.

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Dr. Harris' Resignation

We print on another page the resolutions passed by the vestry of St. Paul's Church, Chestnut Hill, on the resignation of their rector, the Reverend J. Andrews Harris, S.T.D. Dr. Harris' retirement from active service is an event that interests and concerns the whole diocese. He has played a large and active part in all the affairs of the diocese for over half a century. He is loved and honored far beyond the bounds of the parish he has served so long. What he is and what he has done call for no description. In the name of the diocese we wish Dr. Harris many years of health and happiness, in the quieter life upon which he is entering.

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The Sunday-schools and the Mass Meeting

Too much appreciation can hardly be expressed for the choir of Sunday-school children at the Mass Meeting. For two long hours they sat on the hard boards, with exemplary patience and good behavior, though much of the speaking must have been almost if not quite inaudible to them. They deserve the thanks of the diocese.

Only one feature was to be regretted. Twenty parishes had promised each to send five and twenty boys and girls; and the seats provided for just this number, five hundred children. At the last moment some of these failed. Had the committee known the fact a few days even, in advance, it might easily have been possible to have filled the seats with children from other parishes who would perhaps have been glad of an invitation to take part.

It is no easy matter to arrange for such an affair as the Mass Meeting; and there is every reason to congratulate the committee in charge upon their great success.

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"The Church News" Delayed

It is not always easy to be prompt. And in the publication of such a paper as this the difficulties are often very great. This June number is late. The press of Convention business, and the many articles made necessary by our effort to report the Convention adequately, must bear the blame for the delay. Perhaps, this delay is not a serious matter: for the June number, more than any other, is, by the necessity of the case, bound to consist almost entirely of a record of things past, rather than an advertisement of things to come. Nevertheless, we cannot let our delay go without this word of explanation and apology.

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The 130th Convention of the Diocese

The One Hundred and Thirtieth Convention of the Diocese assembled in the Church of St. Luke and the Epiphany, on Tuesday, May 5th, at 10 A. M., and remained in session until the late afternoon of Thursday. It was thus longer than usual; as, in some respects, it was more stirring. Whether the work it accomplished was more, or less, important than usual, is a question upon which opinions doubtless differ. In our judgment several of the matters acted upon were of particular moment. But unquestionably much time was lost over the elections, and not a few important discussions were sadly interrupted by the voting and the reports of the tellers. Perhaps, too, it is only natural that in such an assembly many amendments should be offered and proposals broached, the inherent value of which is not very great; yet their discussion inevitably takes time. One speaker amused the Convention by suggesting that each delegate who offered an amendment should deposit a hundred dollars with the presiding officer, the said amount to be declared forfeit and given to missions, if the amendment failed to gain the approval of the house. Had any such provision been operative, the threatened deficit on our Diocesan Apportionment would be materially reduced!

In reporting the Convention it is not our purpose to give a detailed account of the kind that would be useful for future reference: such a formal record, with all resolutions in full, is always printed in the "Journal" of the Convention. We wish rather to tell the story for that wider constituency of the diocese, whose representatives composed the Convention; and to tell it as readably and as intelligently as we may.

A. The Opening Service.

The Convention opened, as usual, with the celebration of the Holy Communion, the Bishop Suffragan officiating. The Epistle was read by Dr. Perry; the Gospel by Bishop Rhinelander. In place of the sermon Bishop Rhinelander delivered a charge on the subject of "Unity at Home: Secured by the Scientific Temper and the Sympathetic Spirit."

B. Organization

Promptly after the close of the service the Convention was called to order by the Bishop and organized for business by the election of the Rev. C. L. Fulforth and the Rev. C. S. Lyons, as secretary and assistant secretary. Nominations, the formal presentation of proposed amendments to the Constitution and Canons for reference to the "Committee on Constitution and Canons" (for all such proposals must be considered and reported upon by this Committee before they can be acted upon by the Convention)—these and similar matters of routine preparatory to the severer business, occupied the hour preceding luncheon.

C. The Addresses of the Bishops, and the Pension Fund.

The principal features of the afternoon session of Tuesday, were the addresses of the Bishop and the Bishop Suffragan, and the presentation of the scheme for the "Church Pension Fund." We do not attempt to summarize the episcopal addresses: their more important portions will be found printed elsewhere in this issue.

Bishop Lawrence and Mr. Monell Sayre were present to lay before the Convention, in general outline, the Pension Scheme as approved by the General Convention of 1913. Bishop Lawrence's exposition was notably clear and interesting; and Mr. Sayre's replies to the many questions asked him were succinct and convincing. The whole project is so momentous that we shall not attempt at present to give our readers any account of it: we hope in a later issue to discuss it adequately. Suffice it now to say that the Convention voted its approval of the undertaking in general terms, and authorized the appointment of a committee to examine into the details and to report to the Convention of 1915.

D. Proportionate Representation

The report of the Special Committee appointed to consider the proposal made at the last Convention to amend the Constitution so as to provide for a representation of the parishes of the diocese (in the lay order) in proportion to the number of their communicants, was read by the Rev. D. M. Steele. A minority report was offered by the Rev. Samuel Upjohn, D.D. Both reports were "full of matter," which deserved careful consideration. The majority report called attention to an oversight in the draft of the amendment to the Constitution, and recommended its correction—further pointing out that such a correction involved the postponement of final action upon the proposal till next year. In these circumstances the chairman of the Committee moved the continuation of the Committee and the printing of both majority and minority reports in the Appendix of the Journal. The luncheon hour was drawing near as this motion was made; and after a brief discussion the house decided by an exceedingly close vote to lay the matter upon the table. This action was taken, so many felt, rather inconsiderately. And at the closing session of Thursday, it was determined to continue the Committee, and to print the reports.

E. Missions at the Convention.

Far more time was given by the Convention to the various aspects of the missionary work of the Church than to any other topic. This, of itself is a fact, to rejoice over.

1. *The Report of the Central Missionery Committee.*

Our readers will remember that the Convention last year discontinued thb so-called "Men's Auxiliary," which for some seasons had faithfully assumed responsibility for furthering the cause of General Missions in the Diocese, and in particular had endeavored to see that the Diocesan Apportionment was fully paid. In its place the Convention created a "Central Missionary Committee," to be composed of a representative from each Parochial Missionary Committee. This Central Committee has done good work; but in its report it called attention particularly to the importance of the recognition by every Congregation of the diocese of its right to representation. At the date of the report, the diocese had forwarded to the Board of Missions $69,342.26, on the Apportionment of $147,331—leaving a balance of $77,988.74, still to be paid in before September 1st. A considerable portion of this large balance, however, was, the Committee felt, assured. The Committee recommended the adoption for the next missionary year of the method of calculating the parochial shares in the Diocesan Apportionment, which has been in force during the present fiscal year; which method, they stated, seemed on the whole to have proved itself an improvement over that previously in use.

2. *The Report of the Special Committee on the Method of Parochial Apportionment.*

A lively discussion broke out over this report, which dealt only with the treatment of income from endowments. The Committee had studied the question of endowments and reached the negative conclusion that no rule of thumb could determine with infallibility whether the possession of an endowment meant greater power to give for extra-parochial purposes, or indicated inability to maintain parochial work except on the strength of the endowment. The gist of their report was to recommend that the decision of this particular question should be frankly thrown upon the conscience of the parishes concerned. They suggested that this discretion should be tempered by the requirement that applications for exemption should be made public in The Church News. Opposition to this feature of the report was voiced by several speakers, and in the end the Committee accepted an amendment to their proposal, which referred this particular provision back to them for a further report next May. Meanwhile, the decision of the Convention in this knotty matter is expressed by its adoption of this resolution:

Resolved, That the Central Missionary Committee, through its Executive Committee, be authorized to receive applications for the exemption of income from investments and instructed to grant such exemption in all cases, subject to the following conditions:

(*a*) Application for such exemption shall be formally made in writing by the parish authorities, and shall state the reasons why the inclusion of income from investments is considered by them as involving hardship to their parish in the calculation of its relative share of the diocesan apportionment.

(*b*) This application and statement shall be in the hands of the Central Missionary Committee, or their executive officers, prior to a date to be fixed, and duly advertised by them, each year.

3. *Canon VIII. Of Diocesan Missions.*

Turning from the missionary work for which the whole Church, and this diocese, as a part of the Church, is responsible, to the missionary work that is within our own bounds, there are three matters to chronicle. First, the Convention spent much time in the discussion and final adoption of a new Canon on Diocesan Missions. Apart from minor changes this new Canon differs from the old in these important particulars:

(*a*) It excises the sections dealing with the office and duties of the Archdeacon, an office which, we need hardly say, has been in abeyance among us these many years.

(*b*) It apparently changed the function of the Deans of Convocation by describing them as "presiding officers." This phrase was substituted for that of "administrative officers," which appeared in the original draft of the new Canon. It would seem, therefore, to involve an important change; inasmuch as heretofore the Deans have acted as administrative officers (subject of course to the Bishops), and have not as a rule presided at the sessions of their Convocations save in the Bishop's absence. The practical effects of this alteration will be, we imagine, first,

to place upon the Bishop the entire responsibility for the work of the Convocation (save as he sees fit to make the Dean, or another, his personal agent and representative); and secondly, to make the Bishop a floor-member rather than the presiding officer, at the meetings of Convocation.

(*c*) It provides for a regular "budget" for Diocesan Missionary work, to be voted by the Convention.

(*d*) It raises the minimum salary to be paid to Diocesan Missionaries. A priest, "having a wife or minor children dependent upon him for support," is hereafter to receive at least $1,200 and a parsonage; or $1,500 without a parsonage. A priest, "having neither a wife nor minor children dependent upon him for support," is to receive at least $1,000 and a parsonage, or $1,200 without the parsonage.

(*e*) Two sections in regard to the recognition and approval of charitable organizations within the Diocese ought, we think, to be printed here for the information of those concerned:

SECTION 10. No society or other organization hereafter created for the purpose of benevolent, charitable or educational work within the Diocese shall be recognized by the Convention or the Board of Missions unless authorized in advance by the Bishop of the Diocese after consultation with the Board of Missions. All such societies and organizations shall report annually to the Board of Missions concerning the nature and extent of their work and their receipts and expeditures. All existing societies and organizations may so report. Abstracts of such reports shall be printed in the official report of the Board of Missions.

SECTION 11. Any charitable organization, whether incorporated or unincorporated, desiring to appeal in the name of the Diocese, or to the members of the Diocese as such, for funds for its inception, extension or support, shall first obtain the approval of the Board of Missions and the authorization of the Bishop.

In other respects the new Canon VIII retains the provisions, in substance, of its predecessor.

4. *The Diocesan Missionary Budget*

Our readers will recall that last year, in accordance with a suggestion of the Bishop Suffragan, a Committee was appointed to consider the advisability of an annual budget for the missionary work of the diocese. We printed last month the report of this Committee. It proposed such a budget, itemized, for the ensuing year; but deliberately refrained from recommending that the amount should be apportioned among the parishes of the diocese. This report was adopted. The budget is therefore much like Mahomet's coffin, suspended between heaven and earth—accepted in principle, but quite ineffective in practice. It is hoped by the Committee that in the future some steps can be taken to remedy this—the *principle* involved having once been recognized.

The report on the budget called forth considerable discussion. The Rev. Dr. Johnston offered as an amendment, "That none of the money raised under the authority of the Convention shall be used for sacramental services other than those provided for in the Book of Common Prayer or permitted by the canons of General Convention." The discussion, unfortunately, did not make clear the facts underlying Dr. Johnston's amendment; and his allusion was interpreted by different men in different ways. The amendment was finally laid upon the table.

5. *The Six Churches Campaign*

In his first Convention address Bishop Rhinelander urged a strong forward movement to provide adequately for the needs of the mission stations in the city that are outgrowing their present quarters. He called for the building of a church a year for six years. Of the six points which he singled out as needing such buildings three have already been cared for; viz., St. Anna's, West Philadelphia, by its consolidation with the old parish of the Redemption; St. Bartholomew's, by its admission to the Convention as a self-supporting parish; and St. Barnabas', West Philadelphia, where the buildings have been completed, through contributions by the diocese. The Bishop urged the necessity of erecting a Church for St. George's, Richmond, as the next step; and called for some $75,000 during the coming year for this purpose.

6. *The Mass Meeting*

Not the least impressive feature of the Convention period, was the great Mass Meeting, held in the Academy of Music on Wednesday Evening, May 6th. The great auditorium was well-filled. The speakers, and not least the two Bishops, reached and held their hearers from the first. We cannot pretend to report what was said; but the inspiration of the meeting was great, and those who were present will not easily forget it.

F. A DIOCESAN BOARD OF EDUCATION

The children of the Church, and Religious Education, were not overlooked. A new Canon, No. XXIII, on this subject was proposed, and adopted, in place of the Old Canon "of the Sunday-school Association." The New Canon continues the old Sunday-school Association, which has so long and honorable a history in the diocese; but in addition it provides for the proper affiliation of the work of Religious Education in the diocese with the similar work of the Province and the General Convention.

G. THE PROVINCIAL SYSTEM

Formal action was taken by the Convention accepting membership in the Third Province as provided for by the action of the last General Convention. A new Canon was enacted, dealing with the appointment of deputies to the Provincial Synod, these deputies to be elected "at the Annual Convention following the regular meeting of the General Convention," . . . "whose appointment shall continue until others are elected in their places." There are four clerical and four lay deputies.

H. THE LIQUOR LAWS OF THE STATE

At the closing session two resolutions were offered by the rector of St. Peter's, Phœnixville, in regard to the present liquor law of Pennsylvania. Readers of THE CHURCH NEWS will recall that the very unfortunate features of our present law have been clearly pointed out in one or two contributed articles by Mr. Hartshorne. The first resolution read as follows:

Resolved, That it is the sense of this Convention that the present condition of the law of Pennsylvania regarding the liquor traffic is inimical to the public welfare, and that the problem of remedying its defects and making it more responsive to the wishes of the people of the various communities in the state should receive the earnest consideration of the legislature at its coming session.

On the adoption of this resolution, another was offered, instructing the secretary of the Convention to send copies of the resolution to the secretaries of the other dioceses of the state, with the request that they should lay the same before their Conventions and request some similar action.

I. REPORT OF COMMITTEE ON FORM OF CHARTER

This Committee had been requested to suggest a form of Charter for parishes which would be in conformity with the

law of Pennsylvania and in harmony with the traditions of the Church. They gave much time and thought to their work, but did not succeed in their task for the sufficient reason that it was an impossible one. They stated the present condition of the law, recommended that the form of charter previously recommended should be withdrawn, as not in accordance with the law, and recommended a form of charter which, while doubtless entirely legal, was not felt by the Convention to be in harmony with the traditions and customs of the Church, as under it the presiding officer of the vestry would have to be elected annually at the parish meeting, and might be a layman, and the rector might be reduced to the position of a silent spectator at the meetings of the vestry. As nothing better appears to be possible under the present law, the Committee was continued, and the whole matter referred back to them, with instructions to seek to secure such action by the Legislature as will make it possible for parishes to obtain charters in harmony with the traditions of the Church. Every diocese in Pennsylvania has been wrestling with the same problem for many years. In the meantime it should be distinctly understood that the form of charter previously recommended and published in the Constitution and Canons should *not* be followed, as it would not be approved by the Courts or the Convention.

J. New Plan for Deciding Elections

Much of the time of the Convention was taken up with balloting, not because there were any spirited contests, but simply because there were numerous nominees, and the clergy and laity would often differ in their preferences. But the new Rule of Order reported by the committee appointed for that purpose and adopted at the opening of the Convention greatly facilitated the task of the President in deciding who had received the concurrent vote of both Orders, and entirely eliminated the mistakes and disputes of former years. According to the new rule, the tellers in each Order, instead of reporting the names in the order printed on the ballots, which was the cause of all the confusion heretofore, must report them in the order of the number of votes received, placing first those who have received the highest numbers of votes. If the names at the head of the list in one Order are the same as those at the head of the list in the other Order, there is an election, and if not, there is no elecl tion. What many persons do not realize is that where severa- persons are to be selected from more than their number of nominees the phrase "number of votes necessary to a choice" means the *minimum* number, and it does not follow that everyone receiving that minimum number is the choice of that body, for where, say, four men are to be selected from eight candidates it is quite possible for at least six to receive the number of votes "necessary to a choice," but only the four receiving the highest number of votes are the choice of the body. It would be well for all members of the Convention to read the report of the committee in which these matters are explained. Some comment was made on the entire lack of system in the matter of printing names on the ballot. They should be printed either in the order of their nomination, or in alphabetical order.

K. Miscellaneous Business

Several other matters of importance can be recorded more briefly.

1. The Convention expressed its interest in the request made to Bishop Rhinelander that he should act as a member of a special committee appointed by the Joint Commission on Faith and Order to visit the Churches of Continental Europe in the interests of the proposed World Conference; and assured the Bishop of its approval should he decide to accept the appointment.

2. The following resolution offered by Dr. Perry was adopted:

Resolved, That in case of the absence, or disability of the Bishop of the diocese all the priviledges and duties pertaining to the said Bishop shall repose in and be discharged by the Bishop Coadjutor, if there be one; or if there be no Bishop Coadjutor, by the Bishop Suffragan.

3. On motion of Mr. G. W. Pepper a special committee was created to investigate the whole subject of clerical salaries in the diocese.

4. The "Orthodox-Eastern Commission" asked for and received permission to change its title to the "Commission on Work among Immigrants,"—a change which implies some widening of the Commission's sphere.

5. Steps were taken to arrange for the services, at the next Convention, of an expert stenographer, to report the proceedings, under the direction of the secretary.

Opinions will differ, we have said, as to the value of what the Convention accomplished; but the merest glance at the above report is enough to show that at least, like the world, in Stevenson's charming lines, it was "full of a great many things."

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Officers and Committees of the Convention

Note.—It may be of interest and use to our readers to have before them a list of the officers and committees elected and appointed at the Convention. We print such a list, in some cases adding the address.

Bishop of the Diocese and President Ex-Officio.
The Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., D.C.L.,
Church House, Twelfth and Walnut Streets.

Bishop Suffragan of the Diocese.
The Rt. Rev. Thomas James Garland, D.D., D.C.L.,
Church House, Twelfth and Walnut Streets.

Secretary to the Bishop.
The Rev. A. J. Arnold,
Church House, Twelfth and Walnut Streets.

Secretary of the Convention.
The Rev. C. L. Fulforth,
2640 E. Huntingdon Street.

Assistant Secretary of the Convention.
The Rev. C. S. Lyons,
6769 Ridge Avenue.

Treasurer of the Diocese.
Mr. Ewing L. Miller,
Church House.

Standing Committee.
The Rev. James DeWolf Perry, D.D., President.
Mr. R. Francis Wood, Secretary, 225 S. 6th Street:

The Rev. C. M. Armstrong,	Mr. John E. Baird,
The Rev. J. Andrews Harris, S.T.D.,	Mr. E. H. Bonsall,
The Rev. E. M. Jefferys, S.T.D.,	Mr. W. W. Frazier,
The Rev. F. M. Taitt,	Mr. S. F. Houston.

Deputies to the General Convention.

The Rev W. M. Groton, S.T.D.,	Mr. Rowland Evans,
The Rev. James B. Halsey,	Mr. Francis A. Lewis,
The Rev. John B. Harding,	Mr. Roland S. Morris,
The Rev. F. W. Tomkins, S.T.D.,	Mr. George Wharton Pepper.

Alternate Deputies to the General Convention.

The Rev. D. M. Steele,	Mr. William Drayton.
The Rev. L. C. Washburn, S.T.D.,	Mr Arthur E. Newbold.

Deputies to the Provincial Synod of the Third Department.

The Rev. G. G. Bartlett, Mr. Henry Bonnell,
The Rev. L. N. Caley, Mr. George R. Bower,
The Rev. H. F. Fuller, Mr. W. W. Frazier, Jr.,
The Rev. J. DeWolf Perry, D.D., Dr. J. Nicholas Mitchell.

Treasurer of the Christmas Fund.

MR. GEORGE HARRISON FISHER,
308 Walnut Street.

Registrar.

THE REV. A. H. HORD.

Chancellor. — *Term Expires 1918.* — Henry Budd, Esq.

Church Advocate. — *Term Expires 1915.* — Louis B. Runk, Esq.

Triers.

Term Expires in 1916.

The Rev. H. R. Gummey, D.D., The Rev. R. Johnston, D.D.,
The Rev. S. M. Holden, The Rev. A. J. P. McClure,
The Rev. G. W. Hodge, S.T.D., The Rev. Henry Martyn Medary,
The Rev. H A. F. Hoyt, D.D., The Rev. Edward Ritchie,
The Rev. C. S. Hutchinson, The Rev. A. R. Van Meter.

Board of Control of Diocesan Library.

Term Expires in 1916.

THE BISHOP OF THE DIOCESE.

The Rev. H. L. Duhring, D.D., Mr. Joseph H. Coates,
The Rev. Crosswell McBee, Mr. W. H. Hirst,
The Rev. A. J. P. McClure, Mr. Edward F. Pugh.

Custodians of Church House.

Term Expires in 1916.

The Bishop, *ex-officio*, Mr. G. Clymer Brooke,
The Rt. Rev. Thos. J. Garland, D.D., Mr. Francis A. Lewis,
The Rev. G. Woolsey Hodge, S.T.D., Mr. A. Howard Ritter,
The Treasurer of the Diocese, *ex-officio*.

Trustees of the Christmas Fund.

Mr. W. W. Frazier, Mr. C. B. Newbold,
Mr. Archibald R. Montgomery, Mr. Wm. White, Jr.

Stewards of Sustentation Fund.

The Rev. J. A. Goodfellow, Mr. William H. Hirst.
The Rev. F. W. Tomkins, S.T.D., Mr. Arthur E Newbold,

Committee on Charters.

The Rev. Horace F. Fuller, Mr J. Wilson Bayard,
The Rev. H. R. Harris, S.T.D., Mr. William Drayton,
The Rev. Henry M. Medary. Mr. George B. Hawkes.

Committee on Canons.

The Rev. J. A. Harris, S.T.D., Mr. Henry Budd,
The Rev. G. Woolsey Hodge, S.T.D., Mr. Rowland Evans,
The Rev. L. M. Robinson, S.T.D., Mr. Francis A. Lewis.

Committee on Parochial History.

The Rev. T. William Davidson, Mr. John Cadwalader,
The Rev. H. L. Duhring, D.D., Mr Clarence K. Klink,
The Rev. A. D. Heffern, DD., Col. Wm. B. Wilson,
The Rev. A. H. Hord.

Committee on Arrangements.

The Rev. L. N. Caley, Mr. Lawrence H. Morris,
The Rev. G. E. Pember, Mr. Wm. D. Neilson,
Mr. John E. Dougherty, Mr. Thos. E. Shoemaker.

Commission on Church Work Among the Deaf.

The Bishop Suffragan, Chairman.

The Rev. J. A. Harris, S.T.D., Mr. T. Broom Belfield,
The Rev. Stewart P. Keeling, Mr. Edward H. Bonsall,
The Rev. N. V. P. Levis, Mr. Reynolds D. Brown,
The Rev. D. G. MacKinnon, D.D., Dr. A. L. E. Crouter,
The Rev. J. O. McIlhenny, Mr. Rowland Evans,
The Rev. F. W. Tomkins, S.T.D., Mr. Arthur E. Newbold,
The Rev. Louis C. Washburn, D.D.

Commission on Church Work Among the Blind.

The Rev. C. S. Hutchinson, Mr. John E. Baird,
The Rev. Robert Johnston, D.D., Mr. John Cadwalader,
The Rev. L. M. Robinson, S.T.D., Dr. Burton Chance,
The Rev. B. S. Sanderson, S.T.B., Mr. John Thomson, *Secretary*,
The Rev. W. R. Turner.

Commission on Social Service.

The Rev. A. J. Arkin, Mr. Alfred Granger,
The Rev. J. H. Earp, Mr. Montgomery Harris,
The Rev. Geo. C. Foley, D.D., Mr. S. F. Houston,
The Rev. W. M. Groton, S.T.D., Mr. Arthur E. Hutchinson,
The Rev. G. W. Hodge, S.T.D., Mr. T. Henry Walnut,
The Rev. Jules L. Prevost, M.D., Mr. Clinton Rogers Woodruff,
The Rev. G. L. Richardson, The Rev. L. C. Washburn, S.T.D.,
Mr. Franklin S. Edmonds, The Rev. Elliot White.

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Prophecy and Priesthood

At the request of the Rev. Dr. Grammer, rector of St. Stephen's Church, I have given him permission, under Canon XX of our General Canons, to invite a well known Presbyterian minister of New York to make addresses during a week of the special Noon-Day Services at St. Stephen's, planned for next Lent.

This gives me a natural opportunity to say a word about a subject which has perplexed a good many people, chiefly, I think, through ignorance of, or at any rate imperfect grasp of, the principles involved. For it is quite possible to be very familiar with *practices*, and at the same time very hazy about *principles*.

The Principles Involved

It may help, then, to look at these principles a little steadily, first, in a purely common-sense way, then historically, and, finally, as they bear on our own Church Constitution and discipline.

First, there is a very simple and obvious distinction between *vocation* and *ordination*. *Vocation* is the personal and private call of God to any and every member of His Church for that particular service which God wills to give him. Vocation may be to the Ministry, or to some form of social service, or to a professional or business life. The point is simply that, as our Good Friday Collect puts it, the spirit of God "governs and sanctifies the whole body of the Church," so that "every member of the same" has his own particular "vocation and ministry" in which by Divine assistance, he may "truly and godly serve." Most vocations consist simply of this inward call, without the need of any outward form or authorization. Circumstances of life, and the ordinary discipline of the Church, may affect such vocations in one way or another; helping some and discouraging others. But the only vital question is as to whether the vocation itself is actual and real.

Vocation and Ordination

But there are classes, or kinds, of vocation which require more than an inward call. To assure and complete the inward call, there is needed and provided some sort of outward commission or authorization. Such are vocations to the Holy Ministry. A man does not become a minister of the Church at the moment when he becomes sure of his inward call. His vocation in this case must be completed and sanctioned by his *ordination*. For the Ministry is not a private, but a corporate affair. The minister of the body represents the body and acts for it towards God as well as for God towards it. The minister of the body is entrusted with the welfare of the body, and must be intelligently and sincerely loyal to its principles, and willing to take its service upon himself with genuine devotion. So vocation to the ministry must be supplemented and completed by an authoritative ordination. The body, acting in a regular and proper order, authorizes and commissions the candidate, saying in effect: "Here is a man whom we believe to be called of God to this ministry, and we hereby recognize and validate his call by ordaining him to the ministry of the body in the body's name." The familiar phrase "The gifts of Ordination" or "the grace of Ordination," means that such action by the body is acceptable to, and accepted by, God Who Himself intends that such a procedure shall be taken, and Who Himself confirms it by bestowing on the candidate, when his official commission or ordination is given him, those gifts which are requisite and necessary for his successful ministry.

Next, there is a corresponding distinction between "Prophecy and Priesthood." Prophesying is a vocation, and a very sacred and vital one, but it does not necessarily require ordination. As a matter of fact, the word "prophet" rather suggests a man outside of the official ministry. Prophecy means, quite simply, speaking in public about religion and spiritual matters. A gift of prophecy means a marked, or special, ability thus to speak about God and religion in a persuasive and convincing way. Such a gift of prophecy is a gift which God gives directly to certain individuals as a personal endowment.*

Prophecy and Priesthood

All through religious history this gift has been recognized and honored as one of the greatest gifts God has to give. The most famous and familiar illustrations of it are the prophets of the Jewish Church in the Old Testament. Many of them were outside the Jewish Priesthood, that is to say, were not officially ordained or commissioned by the Church, but were raised up immediately by God, and given their vocation. Precisely the same thing has hap-

* "Within the Church the gift of teaching is given to one and withheld from another, not by any ecclesiastical ceremony, but by the operation of the Holy Ghost, who divides to every man severally as He will. It would seem that, in its essence, this work, and the organs which discharge it, are independent of human control: the grace to teach is given direct by God without reference to any appointment to office." Hamilton, "The People of God," Vol. II, p. 196. Oxford, 1912.

pened all through the history of the Christian Church. Ever since the days of the New Testament God has been raising up men with this great gift, who have profoundly affected contemporary religious life. Just so today, there are many men, far more than we realize, or than realize it themselves, who undoubtedly are called to this prophetic ministry. The pity of it is, and one great cause of our weakness in missionary work, that so few men realize it or feel free to use it

Now, as I have said, all this work of prophesying is, or may be, quite apart from ordination. At least it never has been, and never can be, confined to those who have been regularly ordained to the ministry of the Church, although the ordained ministers have, in the nature of the case and in the performance of their duties, to teach their people about religion, and in this sense are prophets. That is to say, all priests must be prophets, at least in a degree, but all prophets need not be priests. If it is the inward call of God which by itself makes a man a prophet, it is, on the other hand, the outward commission or ordination of the Church which, validating the inward call, makes a man a priest. As I have said, such ordination is in accordance with God's will, God in their ordination giving to the candidates the grace or help which they will need in the work of their priesthood, but the term "priesthood" is used to sum up in one word those powers and responsibilities which the Church confers upon men when she ordains them. I have said that part of the necessary work of a priest is preaching or teaching. That is, of course, quite clear, but it is not the central part or meaning of his work as it is the central part or meaning of the work of a prophet. The chief power and responsibility of the priesthood has to do with the common life and worship of the Church, and especially with the celebration of the Holy Communion. There seems no reasonable doubt that the official ministry of the Church centered from the very first around this Sacrament, and that the three historic Orders of Bishops, Priests and Deacons, were established and defined according to their relation to this Sacrament.* The Holy Communion is the great corporate religious privilege and duty of the whole body. For its due and proper celebration the body needs special organs or agents. These organs or agents are her official ministers or priests whom she sets apart and ordains for the express purpose that they may duly lead the body in its Eucharistic worship and dispense to the body the Eucharistic gift which Christ is pledged to give.†

There is a third distinction to be noted, namely, that between *Episcopal*, and other kinds or methods of ordination. According to the doctrine and discipline of this Church, we believe that ordination to official or sacramental ministry is rightly and duly given or conferred alone by Bishops. The best and most familiar statement of this belief is found in the Preface to the Ordinal in the Book of Common Prayer, which reads as follows:

Episcopal Ordination

"It is evident unto all men, diligently reading Holy Scriptures and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons. Which Offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried and examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

The point of this is quite clearly that we believe Episcopal Ordination is required, and has been from the beginning, for all those who are officially to exercise the ministry of priesthood in the Church of Christ. We do not merely insist on Episcopal Ordination for our own ministers, or because we, as Episcopalians, prefer it. But we insist on it for our own ministers *because we believe* that, according to Apostolic order and tradition, there is no other secure method of Ordination to the official sacramental ministry of Christ's Church, in every part of it.

This, of course, is the real point of controversy, namely, whether this belief of ours is well founded or not. At present we are concerned simply with *what we believe* and not with *why we believe it.* But it may be worth while to quote the emphatic words of Bishop Lightfoot (who is persistently misquoted

* "The Eucharist is the great central fact in the origin and development of the Christian Ministry. . . . Just because the Church had to perform this essentially social ceremony of breaking one bread in memory of the Lord Jesus, it developed everywhere, without conscious effort, this ministry of Bishops, Priests and Deacons." Hamilton: "The People of God," Vol. II, p. 205.

† One simple way of illustrating this point of the distinction between the prophet and the priest is by recalling the language of Article XXVI of the Articles of Religion, printed at the back of our Prayer Book, in which we are reminded that the effect of Christ's ordinance is not taken away by the wickedness of His ministers, nor the grace of God's gifts diminished although they be ministered by evil men. This has been a recognized principle from the beginning. The Church ordains men to the Priesthood for her own sake under God's appointment. She confers her authority on her priests and their unworthiness, however great the scandal and the shame of it, does not make their sacramental ministration ineffective.

and misrepresented in this matter) to the effect that "the three-fold ministry can be traced to Apostolic direction, and short of an express statement, we can possess no better assurance of a Divine appointment, or at least a Divine sanction."*

Our position, then, is clear as to what is requisite for a regular and valid ministry in Christ's Church. Ordination by Bishops is the only ordination which we are prepared to recognize.

The Application

The question comes, then, directly as to whether it is right or wise to allow a man to exercise his gift of prophecy in our churches, and in behalf of our people, who claims not only to have a vocation as a prophet, but also an ordination as an official minister, though not by a Bishop, The answer, on the whole, would appear to be quite simple, in view of the principles outlined above. In such a case, no question of ordination is involved. On the one hand, the prophecy or preaching of such a man to our people, particularly on occasions where no Sacraments are administered, and where the regular worship of the Church is not followed, has not the slightest connection with the exercise of official ministry in behalf of, or in the name of, the congregation or the Church. On the other hand, his right of ministry in his own congregation or communion is not brought into question. We are as free to welcome him as a prophet, as he is free to come, in full view of our firm conviction that Episcopal Ordination is necessary for the exercise of priesthood in the Church of Christ.

Of course, now as always, some sort of regulation of such unofficial prophesying is necessary. Not all are prophets of the Lord who claim to be. For "many false prophets are gone out into the world." And the test of prophecy is the same now as when St. John wrote, "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."* There is no *Christian* prophecy except what conforms strictly to this rule. On the other hand, where men are evidently raised up for the purpose of preaching and teaching the people of God in the name of Christ, the fact that they stand outside of, and perhaps opposed to, our Church traditions and principles, may make such association with them helpful to us, and to them also. On our side, it ought to enlarge our vision of the manifoldness and many-sidedness of the truth which belongs in common to all Christian people. On their side, it may well tend towards a better understanding of our principles and an increased willingness to judge and estimate our whole position on its merits and apart from the bitterness of controversy. In both ways it may well prove one of the "next steps toward unity."

PHILIP M. RHINELANDER.

* Lightfoot: "Dissertations on the Apostolic Age," p. 242. London, 1892. Bishop Lightfoot felt that unfair use had been made of what he had written on this subject, and, to correct false impressions, had a collection made and printed of passages from his writings. This whole collection, printed in this volume, is well worth study. It is difficult to see what greater authority any Christian ordinance could have than the authority which Lightfoot here claims for Episcopacy. One thing at least is clear, that a Divine appointment or sanction closes the question as to whether a given ordinance is *necessary* or only *expedient*. God can hardly be thought of as appointing what is *desirable* but not *essential*.

* I S. John 4:1-3

THE CHURCH CLUB

The annual meeting of the Church Club was held on May 11th. The elections resulted as follows:

President, R. Francis Wood.

First vice-president, C. L. S. Tingley.

Second vice-president, Samuel F. Houston.

Recording secretary, Henry P. Conner.

Assistant recording secretary, H. Robert Bell.

Corresponding secretary, Harry W. Powell.

Treasurer, John V. Martin.

Governors, John J. Collier, Walter H. Thomas, J. Wilson Bayard, George W. Jacobs.

After the business meeting the Bishop addressed the club, urging the desirability of its doing aggressive work in the nature of arousing the diocese to the necessity for Church Extension in our own borders, and for larger contributions, or rather for a larger number of contributors to the general mission work of the Church. Bishop Ga land also spoke, pleading for personal work on the part of the members of the Club. Following these addresses, a resolution was adopted requesting the Board of Governors to appoint a committee to confer with the Bishops and to carry out their recommendations. This committee was afterwards appointed at a special meeting of the Board.

THE BISHOP WHITAKER MEMORIAL

The Bishop Whitaker Memorial Church of St. Barnabas will be consecrated by the Bishop Suffragan on Thursday, June 11th, St. Barnabas' Day. The service will commence at 10 A. M. The clergy of the diocese are cordially invited to be present, and are requested to bring their vestments.

The regular spring meeting of the Church Historical Society was held in the Church House, Monday, April 27th, at 8.15 p. m. The address of the evening was given by the Rev. E. Clowes Chorley, B.D. (official historiographer of Diocese of N. Y.), his subject being "The Beginnings of the Church in the Colony of New York." The evening was memorable by the exhibition of Hon. L. Bradford Prince, LL.D., of Sante Fe, New Mexico, of his complete collection of autograph letters of the first one hundred bishops of the Church in America, the only collection by the way which includes the letters of the Scottish and English Bishops who united in the Consecration of Seabury, Provost and White. The meetings of this society are wonderfully enlightening and it seems a pity that more of our church people do not interest themselves in its work.

IN MEMORIAM
CHARLES W. CUSHMAN

[This brief notice of Mr. Cushman ought to have appeared in the April issue of THE CHURCH NEWS. By inadvertence it was overlooked, to the deep regret not only of Mr. Cushman's many friends, but of the Editors.]

Mr. Charles W. Cushman, a devoted and well-known layman of the Diocese of Pennsylvania, died on Tuesday, February 17th, in his eighty-third year. He came to Philadelphia, from Portland, Maine, when he was seventeen years old. He entered the employ of the old, and well-known shipping firm of S. Morris Waln & Co. of which he later became a partner. He married Miss Elizabeth R. Welsh, the daughter of Mr. William Welsh, who, with his brothers, Samuel and John Welsh, comprised the then extensive shipping firm of S. & W. Welsh.

From 1863 to 1912, a period of forty-nine years, he was the faithful and painstaking secretary and treasurer of the Clergy Daughter's Fund, one of those quiet, but efficient institutions of the Diocese of Pennsylvania which is little known, but does a work which, but for its small endowment, might be advantageously increased.

Mr. Cushman was also treasurer of the Children's Hospital, an institution which, commencing in a very small way, is now taking a step forward, which in its early and almost struggling career, could scarcely have been anticipated, and must tell for good in the future of this city. In addition to the above, Mr. Cushman was the treasurer of the Free and Open Church Association.

In his early career Mr. Cushman was attached to St. Luke's Church. Only a few days ago the writer of this reminded him of an act of kind solicitude, and thoughtfulness, on the part of Mr. Cushman when he was still a young man. He said, in reply, "I had not remembered it." It made a lasting impression, however, upon the writer's mind, and he so told Mr. Cushman. He was a man without guile, and what he did was done unobtrusively.

A. C.

February, 1914.

The initial meeting of the Third Province has been called for the second Wednesday in November, in the city of Pittsburgh.

IN MEMORIAM
HENRY B. BARLOW

At a special meeting of the vestry of the Church of the Messiah, Gwynedd, held March 26, 1914, the following minute was adopted:

It is with a feeling of personal loss that we record the death on March 2, 1914, of Henry B. Barlow.

Elected a member of this vestry on Easter Monday, 1909, he ever labored for the welfare and advancement of the parish, and by his uniform courtesy, kindly disposition and dignified manner endeared himself to all who knew him.

We extend to his family our heartfelt sympathy.

BENJAMIN N. BIRD,
Rector.

WILLIAM H. HARDING,
HENRY B. COXE,
Wardens.

IN MEMORY OF THE REV. ALEXANDER JAMES MILLER

On Sunday afternoon, May 3, 1914, in Old St. Peter's Church, Philadelphia, a tablet in memory of the Rev. Alexander James Miller was dedicated and unveiled. The service was a very simple one. The Sunday-school and St. Agnes Guild attended in a body. The church was well filled.

Mr. Miller was assistant minister in St. Peter's Parish for fifteen years, from 1875–1890. He was the founder of many flourishing organizations of the parish, and had the love and respect of every parishioner.

The memorial address was made by the rector, Dr. Jefferys. He spoke of "The Secret of His Life" from the text, "Can we find such a one as this is, a man in whom the spirit of God is?" Genesis 41–38. The preacher traced the consecration, joy and sympathy of his life to their source, the spirit of God. Dr. Jefferys also spoke of his own work with Mr. Miller, when the present rector was a curate in St. Peter's, after Bishop Davies' resignation of the rectorship. He spoke of the indelible impression which Mr. Miller's character had made upon him and of his thankfulness for the influence which Mr. Miller had had upon his ministry. The beautiful relationship between Mr. Miller and Dr. Davies was also touched upon. The preacher said that the relationship was not so much that of rector and assistant, as that of father and son. It was appropriate, he said, that memorial tablets to Bishop Davies and Mr. Miller should be erected so near together in St. Peter's Church.

The afternoon was an ideal one, and the service beautiful in its simplicity. Many of Mr. Miller's personal friends were present. Joyousness which was a marked characteristic of Mr. Miller's life also characterized the service. All those who were present felt again his beautiful influence.

M. H. M.

DAUGHTERS OF THE KING

The twenty-first annual meeting of the Local Assembly of the Daughters of the King of the Diocese of Pennsylvania was held in St. Andrew's Church on Tuesday, May 12th. The afternoon session was opened with a short service conducted by the rector, the Rev. J. J. Joyce Moore. At the business meeting interesting addresses were delivered by the Rev. Edward J. McHenry, rector of the Church of the Holy Comforter, and the Rev. George J. Walenta, rector of the Church of St. Simeon. Reports of work done since the last meeting held in November were read from seventeen chapters. These reports were full of many church activities. They showed that 1,174 visits were made by the Daughters to the poor and needy, and many baskets of provisions, fruits and flowers were distributed. Much personal work was reported. Corporate Communions have been held by all the chapters.

The report of St. Barnabas Junior Chapter formed last fall was particularly encouraging, and showed great energy and zeal in that new chapter. After the business session, the delegates were most hospitably entertained at supper by the St. Andrew's Chapter.

In the evening the usual service was held in the church when the rector was assisted by the Rev. Henri M. G. Huff. The sermon was preached by the Rev. Charles Henry Arndt, rector of Christ Church, Germantown, who took for his text—"This do in remembrance of Me." The idea which he wished to impress upon us was "Sacramental Service," that all our service must be rendered, all our life must be lived for His sake in remembrance of Him.

JANE M. WELTS, Secretary.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events

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Episcopal Appointments for June and July

Thursday, June 4

Convocation of Norristown.

Sunday, June 7—Trinity Sunday

A. M. ORDINATIONS.....The Bishop
A. M. GLEN LOCH—*St. Paul's Church*, The Bishop Suffragan
P. M. PHILADELPHIA—*St. Luke's Church, Germantown* The Bishop
P. M. GREAT VALLEY—*St. Paul's Church* The Bishop Suffragan

Friday, June 12

Evg. MARCUS HOOK—*St. Martin's Church*.....The Bishop

Sunday, June 14—First Sunday after Trinity

A. M. MEDIA—*Christ Church*.....The Bishop
A. M. COMPASS—*St. John's Church*....The Bishop Suffragan
P. M. DARLINGTON.....The Bishop

Sunday, June 21—Second Sunday after Trinity

A. M. HONEYBROOK—*St. Mark's Church*.....The Bishop
A. M. COATESVILLE—*Church of the Trinity* The Bishop Suffragan
P. M. WARWICK—*St. Mary's Church*.....The Bishop
P. M. PARKESBURG—*Church of the Ascension* The Bishop Suffragan

Sunday, June 28—Third Sunday after Trinity

A. M. PHILADELPHIA—*The Burd School Chapel* The Bishop Suffragan
Evg. DOYLESTOWN—*St. Paul's Church* The Bishop Suffragan

Sunday, July 5—Fourth Sunday after Trinity

A. M. WEST VINCENT—*St. Andrew's Church* The Bishop Suffragan
Evg. ROYERSFORD—*Epiphany Mission* The Bishop Suffragan

Sunday, July 12—Fifth Sunday after Trinity

A. M. KELTON—*St. John's Church*.....The Bishop Suffragan
Evg. OXFORD.....The Bishop Suffragan

The Diocesan Bulletin

June 4. Thursday

Brotherhood of St. Andrew. Round Table Conference for North Philadelphia Section, at home of Mr. H. O. J. Childs, 2031 Norris Street.

June 6. Saturday

Brotherhood of St. Andrew. Annual Spring Meeting at St. Paul's Church, Overbrook.

June 11. Thursday—St. Barnabas' Day

Consecration of the Bishop Whitaker Memorial Church of St. Barnabas, 10 A. M.

Brotherhood of St. Andrew. Round Table Conference for South Philadelphia Section, at Parish House of St. Stephen's Church, Tenth Street below Market.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section, at home of the Rev. A. E. Clay, 15 North Fifty-sixth Street.

June 25. Thursday

Brotherhood of St. Andrew. Round Table Conference for Germantown Section, at home of Mr. B. A. Mitchell, 4114 Pechin Street, Roxboro.

Brotherhood of St. Andrew. Round Table Conference for the Northeast Section, at home of the Rev. E. J. Humes, 3825 Kensington Avenue.

A MEMORIAL
J. ELWOOD LEE

The rector, warden and vestrymen of Calvary Church, Conshohocken, Pa., deeply sensible of the great loss which the parish has sustained in the death of J. Ellwood Lee, who entered into the greater life, Wednesday, April 8, 1914, has directed the following minute to be prepared, spread upon the record of the vestry and communicated to his family.

Mr. Lee was born November 9, 1860, and was baptized in the Parish Church June 19, 1881. He was confirmed June 24, 1881, and so has been a communicant for nearly thirty-five years, during which time his association with the life of Calvary Church has been exceptionally close, his usefulness, constant and efficient and his loyalty unswerving. He was elected a member of the vestry about 1886 and from that time until the hour of his death, his interest in the welfare of the Church he loved was deep and inspiring. His wonderful business judgment was given to the material welfare of the parish without stint. He acted as a true steward of this world's goods, giving without ostentation yet with that devotion which marked his love to Christ and His Church. His regular and faithful attendance upon the services and upon the meetings of the vestry marked his high sense of the duty of a loyal churchman.

With affectionate memories of his association with us, and earnest sympathy with his family in their sorrow, we declare our faith in the resurrection of the dead, and pray that we with him and "with all those who are departed in the true faith of God's Holy Name may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory."

DR. GEORGE T. LUKENS, Rector's Warden.
REESE P. DAVIS, Accounting Warden.
JOHN F. BOWKER,
WILLIAM CLEAVER,
H. DE L. DOWNS,
CHARLES E. HERRON,
WILLIAM WHITTON,
JOHN WOOD, JR.,
WILL J. DAVIS, Secretary.
J. KENNEDY MOORHOUSE, Rector.

St. Luke's, Germantown, has received a bequest from the estate of the late Louise M. Stone.

MINUTE

On the Resignation of the Rev. J. Andrews Harris, S.T.D.

The vestry of St. Paul's Church, Chestnut Hill, accept with great regret the resignation by the Reverend John Andrews Harris, S.T.D., of the office of rector, the resignation to take effect upon the election of his successor. The resignation is accepted only because the rector has, for the reasons stated in his letter of resignation, requested its acceptance. The vestry gratefully express their appreciation, and the appreciation by the past and present parishioners, of the faithful and devoted service, which the rector has rendered to the church, to the parish, and to the parishioners during his more than half-century of office. The vestry have elected the Reverend John Andrews Harris, S.T.D., to be rector emeritus, to have and to hold that office from and after his vacation of the office of rector, and to continue to receive his present annual stipend, and to occupy the rectory, for the term of his natural life.

Resolved, That copies of the foregoing minute unanimously adopted by the vestry, duly attested by the corporate seal, and by the signature of the wardens, be sent to the Bishop of the Diocese and to the rector, and published in the *Parish Leaflet*, and in THE CHURCH NEWS.

(Signed) EDWARD S. BUCKLEY, JR.,
Rector's Warden.

ISAAC STARR,
Accounting Warden and
Secretary of the Vestry.

THIS IS WHAT YOU HAVE DONE

It is hoped that the reader will note these figures before he says that statistics are uninteresting. There are 82 branches of the Church Periodical Club in the Diocese of Pennsylvania, and much more work is done than can be estimated by numbers. Following the report are extracts from a recent letter to encourage the donors, to stimulate those who are *not* sending to do so, and to call to the attention of all the fact that similar gratitude awaits them.

Carols and other music	223
Pictures and games	677
Bibles, Prayer Books and hymnals	253
Books	4,212
Cards, Christmas, Easter, etc	7,563
Periodicals sent regularly	3,791
Donors of these	2001
Odd magazines	52,008

"Thank you so much for the books and other helps you have so kindly sent. The books you send in addition to what we had (50 volumes) make us a good Library that meets our present needs. The box of Easter cards and booklets made happy about fifty persons who otherwise would not have heard of the Resurrection. One lovely card went to a tuberculosis patient who especially enjoyed it. One lonely young man far from home seeking health in the West reads the papers and magazines and finds his greatest pleasure in them. A very lovely and lonely churchwoman living on a ranch got so much pleasure from a Phillips Brooks calendar, and the only books her children have are from the C. P. C. library. Three other ladies, two "shut-in" have especially enjoyed the lovely calendar. I forgot to say that I keep a lot of the books in my home and that brings the boys and girls to them every day in the week. I lend them and they are always prompt to return them. I have never lost one, and I am sure that they are doing a great good, as they are the only good books most of these young people ever see. The magazines help in many ways. One telephone operator got much pleasure from the lighter reading and several High School pupils are constant borrowers. Your work is certainly doing good here and you have no idea the pleasure and profit I have personally gotten out of it and trying to make it the blessing of other lives has brought many rich returns."

Persons are asked to be careful to continue their papers and magazines during the summer and if going away for a long time to have the subscription transferred to the C. P. C. recipient. This is a work where the members neither have nor want a holiday, but that "doing our duty diligently we may bring it to a good end so that it may be profitable to our own souls and tend to the greater glory of Thy Name."

From the estate of the late J. Elwood Lee, Calvary Church, Conshohocken (the Rev. J. Kennedy Moorhouse, rector), is in receipt of a legacy of $7,500. From the same estate the Public Library of Conshohocken receives $2,500.

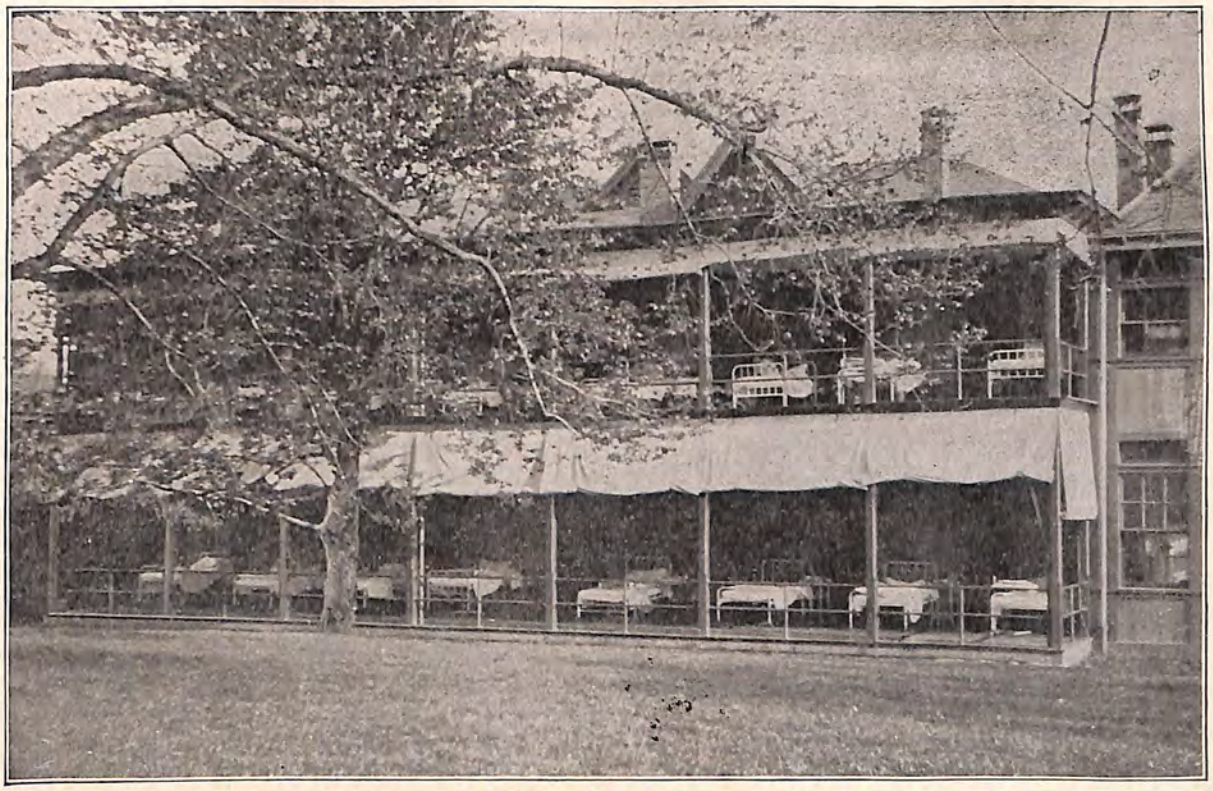
DR. DUHRING AND THE CITY MISSION

At the Church House, on Thursday evening, April 30th a reception was given by the Board of Council of "The Philadelphia Protestant Episcopal City Mission" to the Rev. Herman L. Duhring, D.D., to mark the completion of his twenty-five years of service as superintendent of the Mission, and his retirement from that office to become superintendent emeritus. Surrendering active administration of the work, he will, as heretofore, raise money for its maintenance. A large number of Dr. Duhring's friends were at the reception to offer to him their congratulations and good wishes. Bishop Rhinelander, president of the Board, presided and, after prayer, spoke with deep feeling of the long and faithful service of the retiring superintendent, of his humor, and tact, and kindly spirit, and of the courage, patience and cheerfulness which he exercised and exemplified amid recent trials and bereavements. Mr. Effingham Perot, a member of the Board since 1887, its treasurer for many years, and still efficiently filling the office, presented a statement of facts and figures, showing large and steadily increased receipts of the Mission, and that this is in large measure due to Dr. Duhring's efforts and efficiency. Mr. Alexander M. Wilson, Assistant Director of Health and Charities, spoke of the valuable service which this mission has rendered to the community, specially in charitable institutions. The Rev. Dr. J. DeWolf Perry, vice-president of the Board, and a member of it since 1887, read the following resolution which had been unanimously passed by the Board at a recent meeting:

"In accepting the resignation of the Rev. Herman L. Duhring D.D., and his retirement from the office of the superintendent of 'The Philadelphia Protestant Episcopal City Mission' the Board of Council desires to express, and to place on record grateful appreciation of the valuable services which he has rendered. During the twenty-five years of his superintendence the Mission has acquired the property of "Old St. Paul's Church" for central offices of administration and a chapel for devotional services. This has greatly facilitated, enlarged, and made more efficient all its work. "The James C. Smith Memorial Home," Oakbourne, Chester County has been received and used as a temporary home for convalescent women. The Home for Consumptives at Chestnut Hill has been extended, and more fully equipped, and has added a department for men, and is now planning a house for children. Both annual receipts for the work of the Mission and invested funds for the maintenance and perpetuation of its work have largely increased. This growth has been largely due to the untiring attention and energy of Dr. Duhring. His continued and undiminished interest in the work is expressed in his willingness to give to the Mission his valuable service in securing financial contributions and support, although he retires from administration of its practical work.

"In relieving him of the burden which he has so long and so patiently borne, we wish him a bright and restful autumn of his life enriched by contemplation of abundant harvests from seed which he has sowed, and satisfying results of labors which he has spent, followed by welcome and approval from Him who said 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. Well done good and faithful servant enter thou into the joy of thy Lord.'"

THE REV. HERMAN L. DUHRING, D.D.



HOME FOR CONSUMPTIVES, CHESTNUT HILL

This resolution has been engrossed in an album which contains the signatures of those who were present at the reception and in which are inserted pictures of the various buildings used in the work of the Mission. This album has been given to Dr. Duhring as a memento of the occasion.

Earlier in the day Dr. Duhring received in his office at Old St. Paul's Church many calls from personal friends and contributors to the Mission who had been invited by him to make this anniversary a Donation Day for the benefit of the Mission. In doing this Dr. Duhring showed, as he has always showed, his desire and purpose to keep the interests and welfare of the Mission conspicuously in the foreground.

The well-deserved congratulations and commendations with which this day was filled must have brightened and cheered the kind heart of the doctor, and doubtless dispelled some of the sadness which always attends withdrawal from active duties long maintained and resignation of an office long and faithfully filled. Dr. Duhring has labored as one who loves his work, and who seeks the reward of well doing in a work well done. His retrospect of these years of service cannot but be gratifying. The trials endured, the discouragements met, the difficulties surmounted can be appreciated by those alone who intimately know the work. Multitudes, some of whom still linger in the world and others have passed beyond the reach of want and wretchedness, will gratefully testify that they have been helped and benefited materially and spiritually through Dr. Duhring's agency, and that they hold his name in grateful remembrance. May he live long to see yet more abundant fruits grown from the seed which he has planted. May he share the experience of him who goeth forth weeping bearing precious seed and shall doubtless come again with joy and bring his sheaves with him.

To what appears above the following is added as showing the kind of work which is done by the City Mission, and is maintained by those who contribute to it. Early in May a communication was received from the New York City Mission, stating that Ranch No. 101, a Wild West Show which was due in Philadelphia on May 10th, included a number of Christian Indians of South Dakota, whose pastor is the Rev. Charles M. Jones of Herrick, South Dakota, whose communicants some of these Indians are. In compliance with the suggestion made, one of the missionaries of the staff of the City Mission was appointed to visit the Indians each morning during their stay in Philadelphia, and to arrange with them for an administration of the Holy Communion on Thursday morning May 14th. It was held in the large tepee of the tribe. The hymn "Nearer My God to Thee" was sung by the Indians in their own tongue, and at the close of the service the hymn "Rock of Ages." Twenty persons were present, of whom seventeen received the sacrament, two of whom were the chief of the tribe and his wife. In reporting this incident Mr. McHenry writes "Never have I attended a service where greater reverence was shown." The Indians were very appreciative of what was done for them. After the service, before leaving the tepee, the Chief stepped forward and with great dignity, in his native tongue interpreted by an Indian, expressed the thanks of his people for the beautiful and solemn service in which they had taken part.

J. DEWOLF PERRY.

OLD ST. PAUL'S CHURCH, HEADQUARTERS OF THE CITY MISSION

THE YEATES SCHOOL

On Easter afternoon, the Rectory of Yeates School, Lancaster, Pa., was burned to the ground. The building was a beautiful, old Colonial mansion, built before the beginning of the last century, and was widely known for its beautiful staircase, hand wood work, and its old fire places in every room upstairs and down. It was the center of the life of the School, containing the libraries, parlors, billiard room, and rooms for some of the boys, in a separate wing the infirmary, as well as being the home of the headmaster.

Most of the library, the valuable pictures, and old furniture on the ground floor were saved. Everything else was burned including many things impossible to replace. The loss is only partially covered by insurance, but the trustees have decided at once to erect a new and larger building to take its place.

THE GALILEE MISSION OUTINGS

Our readers may not know that the Galilee Mission provides summer "Outings" for the mothers and children who come within its sphere of influence. This has been neither a "Summer Home" nor a "Country Week." There have been Saturday afternoon picnics, and all day excursions. Last year the outing fund amounted to $110.59. It is hoped this year somewhat to extend the work, and we have been asked to call the attention of our readers to it. Any contributions, however small—or large—will be gratefully received by the treasurer of the Galilee Mission Outing Fund, Mr. Stuart Claghorn, 245 South Forty-sixth Street, Philadelphia, Pa.

THE BROTHERHOOD OF ST. ANDREW

For the first time in its history, the Brotherhood of St. Andrew will hold its National Convention in the center of the Southland, Atlanta, Georgia, October 14th to 18th, inclusive. Two years ago the Atlanta Local Assembly sent an invitation to the National Convention in session at Chicago to hold the 1913 convention in Atlanta, but on account of the General Convention meeting in New York at that time Atlanta had to wait. They renewed their invitation at New York last year, and the National Council decided on Atlanta for 1914. Already the churchmen of the diocese and city of Atlanta are at work upon plans for a successful convention. In response to invitations addressed to the bishops of the Church, twelve have expressed their intention to be present. Many have not yet replied, so that additional acceptances are expected.

Atlanta, known as the "Gate City of the South" by reason of its geographical location, is the true metropolis of the New South. Arising from a village in ashes at the close of the war, to a modern city of 180,000, Atlanta has a natural pride in its achievements. Knowing the value of a convention of the Brotherhood of St. Andrew to the Church in any locality, and with a desire that the Church shall keep pace with the development of the New South, Atlanta and the southern churchmen are looking forward to splendid increase in their Church life as a result of such an important convention in their midst.

Detail plans pertaining to the convention will be published from time to time.

Atlanta, Ga., May 1, 1914.

THE GRAND GOSPEL TEXT, II

By The Rev. James Haughton

Come unto Me and I will refresh you, the first of the Comfortable Words in the Communion Office, resembles the verse of which Adam Bede says: "There's a text wants no candle to show't; it shines by its own light." For the Seventy, however, as for the Twelve, and all of us teachers who follow them, it has needed, in order to give out its warm light to mankind, to be lifted upon the candlestick of its context; namely, Christ's first clear revelation of the divine Fatherhood and His own Sonship. This showed the yoke to be that of His filial and loving obedience. Easy and light to Him as the Son, it will be easy and light to all who become sons and heirs of God in Him,—joint heirs with Christ, if so be that they suffer with Him, that they may also be glorified together.

We spoke of the home-child, relatively at ease under the yoke of filial duty, as a pattern of sonship in the Church and Household of God; and the Nazareth Child developed and trained, under the Holy Spirit, as to His human will and character, might have been adduced as the supreme pattern. "There were no homes like those in Israel. What Jewish fathers and mothers were; what they felt toward their children; with what reverence and affection these returned what they received; is known to every Bible student." So declares Edersheim, adding: "Already, then, the family life was thought of as imaging the higher, the heavenly relationship."

Home love by nature, and pre-eminently, makes yokes easy and burdens light. Bishop Whitaker loved to tell of the girl who, carrying a baby nearly as big as herself, and being asked whether it was not heavy, answered, "Na, its mi brither." Was there not a spiritualising of this mystery of family affection, when, pointing to His disciples, Christ said, "Behold my mother and my brethren: for whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother?" Does not linguistic study show sacred obligations to be primarily filial or fraternal? pious duties being originally duties of reverent service done by home-made, Aeneas-like, children? Père Grou was right theologically, saying that the first step towards the inner life was to attain the childlike spirit. That the way mentally into the deepest things of God is through the children's door, one may learn from the parable of the Prodigal Son.

There's no sorrow for sin so real as that of a loving child; while on the parent's side Lear's word,

"How sharper than a serpent's tooth it is
To have a thankless child,"

seems, when interpreted to men's souls by "the Spirit of adoption," to sound from the palace of the King of kings and Father of fathers, who cried to Israel, "My son, give me thine heart." So with that central mystery, the great Reconciliation, accomplished by The Son for us and in us, and satisfying alike the Father and our own filial conscience; none can *enter in* to feel and see its meaning, except they *become as little children.*

Spirit of adoption! How beautifully eloquent of His high and holy mission this title of Christ's one true Vicar is! Proceeding now from the Son as Man "He produces in us," said Godet, "the spiritual state corresponding to sonship; putting us relatively in the same position as Jesus when He said: Father. Christ alone is Son in essence; we become filial in sentiment and action." In many lands and tongues multitudes are now crying, Father; the Spirit of adoption bearing witness to their spirits that they are God's children.

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Are apologies needed for dwelling on this Spirit-Truth, in the Pentecostal Season, and at a time when, of the many Christians disturbed by formalism in worship, lack of missionary zeal, indifference to social improvement and schisms embittered by partisan rivalry, not a few are attributing those failures to deficient attention to the study and preaching of the Third Person, through Whom we come to the Son, as truly as we come through the Son to the Father? Are we Trinitarians practical? If history has partly justified Maurice's fear lest Unitarians,—having their feet indeed on the rock of the divine Fatherhood,—should slip off into Agnosticism, what of our dangers who only believe practically in the Father and the Son? Dr. Cohu's recent word is worth weighing: "The articles of our Creed, to represent our actual experience, should run in the reverse of their present order. In our personal knowledge of God, we first know Him as God the Spirit. We may be as unconscious of His action upon us as we are of our life-breath, and yet our own spirit be responsive to His all the while. Is it any wonder that,—closer as He is to us than hands or feet or breathing, every moment suasively influencing our own hearts,—it is that portion of our creed dealing with the Holy Ghost which finds its truest and best expression?"

Why teach of Him distinctly and often? Because indeed for man's false and fatal independence spiritually no cure exists like this revelation of a Person whose chief function is the imparting of power to repent, to believe and to love.

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Truly encouraging it is, that of more than twelve hundred books or parts of books known to have been written on the Holy Spirit some of the most precious belong to our day; yet even now we are facing a threefold paradox. I. Whereas it is accepted generally that the Holy Ghost launched the ship of the Church, few appear to recollect that she was to be ever steered and sailed by Him. II. The wonderful formative age of unity in the Spirit, which, beginning with the Acts of the Apostles and ending with the last Ecumenical Council, attested His inspiring power by building "that immutable and majestic pillar of intelligent orthodoxy, the Catholic Creed,"—defining the Spirit doctrine most clearly of all,—was followed by long periods when He was all but ignored. III. In this Church, which distinctly believes in His descent upon Bishops and priests in Consecration and Ordination, and the laity in Confirmation, and holds that in Baptism and Communion and Confirmation, not to speak of Absolution, the Spirit consecrates the ministerial action; many of these very ministers often afford scanty evidence of having taken this solemn truth with them into the pulpit. Are there not other Christians who preach and write of Him, and invoke Him upon all corporate and conciliate action more than we do? In this sense does not Bishop Montgomery's word,—in the Vision of the Judgment of Bishops,—come home specially to us? "Countless numbers seemed to point to God, and say to us: you knew Him and Whom He sent; you knew Jesus and the Spirit, and you never told us."

GIRLS' FRIENDLY SOCIETY

At the Diocesan Council meeting, held April 22d, the following minutes were adopted by a rising vote:

"The Diocesan Council of the Girls' Friendly Society in Pennsylvania feels appalled by the loss of so faithful and spiritual a member as Louise Vernier Stone, who entered into life Easter Even, April 11th, 1914, and whose twenty-two years of untiring work and interest in the Society can hardly be equalled.

"The members of the Council wish to express their deep sense of appreciation of her character, and their thankfulness for the influence of such a life. To the Branch of St. Luke's Church, Germantown, they extend sincere sympathy.

"*Resolved*, That a copy of this minute be sent to the family of Miss Stone and to the G. F. S. Branch of St. Luke's Church, Germantown; and that it be printed in the *Associates' Record* and in the *Members' Quarterly*.

"The members of the Diocesan Council in Pennsylvania desire to place upon record their appreciation of the faithful services of Elizabeth Montgomery, who, after a brief illness, passed to the life beyond on March 15, 1914."

"Miss Montgomery was a Working Associate in New Jersey for many years before coming to Pennsylvania. In this diocese she was Branch Secretary at the Church of the Advocate; afterwards organized a Branch at the Church of the Beloved Disciple, and later at the Church of St. John Chrysostom.

"*Resolved*, That this minute be printed in the *Associates' Record* and the *Members' Quarterly*, and a copy be sent to Miss Montgomery's family and to the Branch of St. John Chrysostom."

Miss Mary Gillette, of the Court Aid Committee, was the speaker at the Annual Conference for Associates, following the Council Meeting. She asked each one to urge the appointment of the Morals Commission, recommended by the Vice Commission. The work of her committee would be lessened if more aggressive work was done. She touched on the temptations and dangers which surround girls of the present day. An associate, to do really effective work, must have a knowledge of such conditions and must do her part in trying to remedy them.

The annual service for members and associates was held on Thursday evening, April 30th, in the Church of the Holy Trinity. The Rev. Llewellyn N. Caley preached the sermon, and 1,150 were present.

The Rev. Floyd W. Tomkins was the speaker at the annual service for candidates, in the Church of the Incarnation, on Saturday afternoon, May 9th. About 500 of the little girls were present.

During the summer months many of the Branches will have monthly meetings, and some will continue to meet each week.

BROTHERHOOD NOTES

Seventeen Juniors took the examination on "The History and Work of the Brotherhood" on Saturday, April 18th. The winner's name will be announced at the coming Spring Meeting at St. Paul's Church, Overbrook, and his transportation will be paid to and from the next annual convention at Atlanta, Georgia.

The preliminary announcement is out of the annual convention to be held this year from October 14th to 18th, at Atlanta, Georgia. The Atlanta people are well known for their hospitality and ability to entertain conventions, and great preparations are being made by the Brotherhood men for the coming meeting.

The newly formed Chapter at St. Paul's, Overbrook, which has just begun its active career, will entertain the Local Assembly at the Annual Spring Meeting, June 6th.

WANTED

To the Editors of THE CHURCH NEWS:

DEAR SIRS:—Bishop Rowe is in urgent need of at least three clergymen for the Alaska staff. The missionaries at Ketchikan, Nome, and Fairbanks are retiring from the field after five years or more of devoted service. Only one of these vacancies has been filled. The Rev. John W. Chapman comes from Anvik this summer on furlough. Bishop Rowe is especially anxious to provide for this place and has asked me to endeavor to find a priest who, if not ready to offer for five years or more in Alaska, would at least be willing to take Mr. Chapman's place at Anvik for a year. This is one of the most important Indian centers. It must not be left uncared for. I will supply particulars to anyone willing to go to Bishop Rowe's help.

Sincerely yours,

JOHN W. WOOD, *Secretary*.

OFFICIAL ACTS OF THE BISHOPS

CLERGYMEN RECEIVED

The Rev. C. McClaren Howard, from the Diocese of New Jersey.

CLERGYMEN TRANSFERRED

The Rev. Wm. C. Patterson to the Diocese of Delaware.

LICENSED TO OFFICIATE

The Rev. Franklin S. Moore (in Calvary Church, Germantown) until May 1, 1915.

FROM THE CONVENTION REPORTS OF THE BISHOP AND BISHOP SUFFRAGAN, TO THE ANNUAL CONVENTION OF THE DIOCESE

Clergy canonically connected with the Diocese: Bishops, 2; Priests, 280; Deacons, 12; total, 192.

Deaconesses (at work in the diocese, 11; not in active work, 6; at work outside the diocese, 5); total 22.

Lay Readers Licensed, 139; Postulants, 24; Candidates for Holy Orders, 29.

Confirmed since May 1, 1913 (by the Bishop, 1622; by Bishop Garland, 1,367; by the Bishop of Delaware, 18; by the Bishop of Rhode Island, 27; by the Bishop of Wyoming, 2). Total 3,046.

THE TRINITY ORDINATIONS

The Bishop has appointed the Memorial Church of the Advocate (Eighteenth and Diamond Streets), and Trinity Sunday a. m. (June 7th), as the place and date for the Trinity Ordination of the diocese. Bishop Rhinelander will preside and the Rev. Wm. M. Groton, D.D., dean of the Philadelphia Divinity School, will preach the sermon. The following deacons will receive the order of priesthood: Rev. C. A. Rantz, Rev. F. W. Tomkins, Jr., Rev. Paul Micou. The following candidates will be made deacons: Messrs. Theodore W. Bennett, Wm. H. Boswell, Caleb Cresson, Jr., R. B. W. Hutt, George Mair, Wm. McClelland, A. R. McWilliams, W. T. Metz, J. A. Stewart and W. L. Witmer. The service will begin at half-past ten o'clock.

The main Sunday-school hall in the parish house, the Church of the Incarnation (the Rev. N. V. P. Lewis, rector), has recently received from Mr. Fredk. Muth the gift of a fine large clock which is much appreciated.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

CONGREGATIONAL SINGING

"The religious and musical press indulge periodically in heated discussions as to the proper function of music in our church services and the relative importance of the rights of choir and congregation in the matter.

"Some contend, and with no little asperity, that the worship of Almighty God concerns but the priest on the one hand and the people on the other; that the choir represents the people and the moment anything is sung in which the people can not readily and easily join, the choir usurps the rights of the people and arrogates to itself privileges which it has no authority to exercise. It is 'praising God by proxy,' a principle which some natures seem incapable of comprehending. These outbreaks are without doubt occasioned by those churches in which the music of the choir is over-emphasized, and where the congregation is deprived of its proper share in the musical portions of the service.

"This, however, is a short-sighted view of the situation. If ancient custom and the authority of the primitive Church are to be heeded, the service is divided between three participating bodies, the clergy, the clerks or choristers, and the people. The priest is to say or sing the psalms and versicles, to read the lessons, and to join with the clerks and people in the Lord's prayer, the confession, the psalms and the Creed. The clerks are to join with the people in the responses, the Kyries and the Amens, while the clerks are to sing the anthem, for the rubric says 'In quires and places where they sing, here followeth the anthem.' According to traditional custom the clerks are also to sing the five anthems in the Communion Service: the Nicene Creed, the Sanctus, the Benedictus, the Agnus Dei, and the Gloria in Excelsis

"The people are to take part in the responses, psalms and hymns, but are only to worship negatively while the choir sings the more elaborate music of the service. *The principle of silent worship is obviously as logical as the principle of silent prayer. We can praise God as effectually through the singing of the choir as we can pray to Him through the voice of the priest.* The *raison d'etre* of congregational singing is the opportunity it gives both for individual and collective expressions of worship or praise, and the music should never be of a nature that would debar anyone from participation on account of its difficulty. On the other hand, the principle of honoring Almighty God by dedicating to Him and His service our noblest architecture, our most beautiful sculpture and painting, and our best diction applies with equal force to our music, and the special work of the choir should represent the highest expression of the art and should be rendered in a manner as far above criticism as circumstances will permit.

"The services of the Church are looked upon by many people as offering convenient opportunity for the voicing of their personal prayers and praises. They quite overlook, or fail to remember, the broader aspect of the case, which is that these services are also an act of worship on the part of the Church as a whole, and contain elements of far greater importance and dignity than our individual needs or desires. Thus while the Church makes every provision for personal approach to and communion with the Almighty through the use or response and psalm and hymn, it also has moments when the worshiper must forget his personal equation and feel himself a part of the Church Universal. Until this attitude of mind is attained one can never appreciate to the fullest extent the beauty, the force, and the eminent fitness of our liturgy and ritual, and the evident propriety of elaborate and artistic music.

"While the choir, then, has its distinct and appropriate place in the economy of our public worship, it would be as inexcusable to have it usurp the functions and rights of the congregation as to have the congregation with its limited musical and artistic capacity attempt to displace the choir in its peculiar province.

"Hymn singing is essentially and fundamentally a congregational function. It is equally deplorable whether this function be taken over by a trained choir, or whether through general apathy and indifference it degenerates into a lifeless and listless practice. Nothing is more inspiring than good, hearty congregational singing, nothing attracts and holds people so effectually, and nothing creates in so large a measure religious zeal and fervor. The hymn singing of a congregation is almost an unfailing barometer of its spiritual condition. Good hymn singing is a sure indication of a wide awake and energetic parish, one where the people turn out and join sincerely in the service. On the contrary, poor hymn singing is an index of spiritual indifference and stagnation. With such a powerful agency at hand for the promotion of genuine religious feeling and enthusiasm it is singular that hymn singing is not assiduously and systematically cultivated. It is within the means of the humblest parish, for it is not, happily, a question of expense, but of well-directed intelligence, skill, and devotion to the cause.

"How shall we improve our congregational singing; how get those who sing to sing better, and how encourage those to sing who do not sing at all? There is only one way and that is by the enthusiasm, the hearty interest and the judicious guidance of the clergy in co-operation with the choirmasters and organists. How often is the importance of music mentioned in our churches? How often are the people urged to join in more earnestly? What attempts are made to give the people a little instruction or direction in their singing?

"To accomplish anything the importance of music must be magnified, interest must be aroused and a desire to do something awakened. When a vested choir is once installed all thought of congregational singing is apt to be forgotten, and no attempt is made to encourage or increase the participation of the people. A choir is not performing one of its most important

duties if it does not improve the hymn singing. As a matter of fact it generally does so, but this result is accidental rather than intentional.

"Sir John Stainer brought the choir of St. Paul's Cathedral, London, from a state of indifference and incapacity to one of the highest beauty and efficiency. He was equally interested in the people's part of the service and contended that in the ideal church the congregation should form a vast amateur choir. A choir, amateur or otherwise, necessarily implies rehearsing, and herein lies the crux of the whole situation. If our Church people could only be sufficiently interested to attend an occasional rehearsal, wonders would be accomplished. If they could be induced in some way as a body to give a few minutes to instruction and rehearsal at stated intervals, the results would amply repay any effort involved in drawing them together. Why could not a Sunday evening, say once a month, be given over to hymn singing? A shortened form of Evening Prayer might open the service and the remainder of the hour be devoted to informal talks on the history of Church music and the rehearsing of congregational music.

"The talks should include information concerning both hymnology and hymn music, for an appreciation of the literary worth of hymns is quite as essential and quite as interesting as the study of the tunes. If widely advertised such a service would tend to attract non-church members as well as non-church goers, for the love of hymn singing is more widespread than the love of church-going. An absolute condition of success would be a liberal supply of hymnals with the music.

"In this regard we may well learn from our Methodist brethren. A new official Methodist hymnal was put forth about three years ago. It has better music type, better letter press, better paper, better printing and better binding than almost any of our hymnals, and an edition with music, in substantial cloth binding, sells for fifty cents. This enables the average church to put hymnals with music in every pew, and the far-sighted policy that supplies so excellent a book at such a minimum of cost will greatly improve the singing in the Methodist churches. Their congregational singing, too, stands in far less need of improvement than ours. Another point worthy of imitation is that the Methodist Church itself, through its Book Concern, publishes the hymnal, and consequently profits largely from its sales. The low price has resulted in an enormous demand with corresponding profits to the church at large. It is gratifying to note that this new Methodist Hymnal appropriates many of our best hymns and tunes. It marks a great advance over its predecessor in both literary and musical value.

"The advantage of a liberal supply of hymnals containing the music lies in the fact that now-a-days so many people have some knowledge of musical notation, and while they may not be ready readers, the sight of the music is a great encouragement and assistance in the learning of new tunes. It gives confidence to the singer as well as a feeling of responsibility.

"In case a congregation is brought to the point of attending rehearsals it would be an interesting experiment to treat it as a choral society and to divide the singers into the four parts: soprano alto, tenor, and bass. In any considerable body of people there is sure to be a certain percentage of singers who have had experience in part singing, and a still larger percentage who could carry their parts with a little practice. These two elements would soon be sufficiently strong to carry the weaker singers with them and the result would be a properly constituted choral body prepared to sing modern hymns as they should be, i. e., in harmony. Thus instead of having nine-tenths of the people singing the melody—a very unbalanced and unmusical arrangement—the hymns would be sung with properly balanced parts instead of a few singers here and there essaying something besides the soprano part. Also it would heighten the pleasure and interest of the singers to sing and hear sung all the parts of the harmony. The scheme may be considered visionary, but it is an experiment well worth trying where there is a good sized congregation. If the hymn practice met with success, chanting might be attempted and perhaps anthem settings to the canticles.

"Another plan to encourage the singing of the congregation is to forego the usual services of the choir in the chancel on occasion and to distribute the choristers throughout the church, so that by their singing they may stimulate more general participation. The music should of course be of a strictly congregational character and familiar to the people. Still another plan would be to have an auxiliary informal choir sit in the front pews or some section of the church where their efforts would be effective.

"If none of these suggestions are practicable naught remains but exhortations and urgings on the part of the priest and painstaking care on the part of the choir and organist to make the hymn singing as attractive as possible, with the hope of winning hearty response from the pews.

"We cannot look for over-refinement in congregational singing. The primary question is not one of artistic effect but of devotional uplift through hearty co-operation on the part of the worshipers. If this is attained in any considerable degree we can well dispense with ultra-esthetic considerations, although our constant aim should be to have the musical efforts on as high a plane as possible."

The above article on congregational singing is taken from Mr. P. C. Lutkin's excellent book, "Music in the Church," published by the Young Churchman Co., Milwaukee. This book should be in the library of every person who is sincerely interested in Ecclesiastical Music, for in less than three hundred pages there is a wealth of interesting and useful information on this subject which cannot help but enthuse the thoughtful reader.

"The Story of Christmas," a Cantata for Christmastide and Epiphany, the words selected and adapted by the composer, H. Alexander Matthews, published by G. Schirmer, New York City. Mr. Matthews is organist and choirmaster of St. Paul's Church, Elkins Park, Philadelphia, and is too well known both as organist and composer to need any introduction to our readers. His first contribution to the cantata form of Church music was "The Conversion of St. Paul," which his publishers tell us has had such a large sale that it bids fair to rival Stainer's "Crucifixion," and Gaul's "Holy City." If this be the case, we hardly know what to predict for the "Story of Christmas," as it is decidedly in advance of "The Conversion" in every way.

It is divided into four parts: First, "The Prophecy of Christ's Coming;" Second, "The Vision of the Shepherds and their journey to Bethlehem;" Third, "The quest of the Magi for the Christ Child;" Fourth, "The Fulfilment of the Prophecy." Mr. Matthews has chosen his words admirably, for, although requir-

ing only about forty-five minutes to sing, the cantata tells the beautiful Christmas story clearly, concisely, and comprehensively.

The musical writing is superb throughout, both in the instrumental accompaniments as well as the vocal parts, in which latter Mr. Matthews has especially distinguished himself as a thorough artist by keeping well within the range of each part, and giving the voices only such things as they can do well and easily. Many of his themes are of striking originality and developed with great skill, showing a fine feeling for modern harmonies without "straining after effects." As a matter of fact, the two most stirring choruses, "Glory to God in the Highest," and "Awake, put on thy strength, O Zion," are of the most simple harmonic structure and yet produce a "modern" effect, while "O come, all ye faithful," sung by all the voices in unison with a free organ accompaniment, gives a thrill such as nothing else would. Who of us can even imagine Christmas without the Adeste Fideles, and who can listen to it unmoved?

There are several excellent solos, which will be sure to please those people who like to hear someone "sing alone."

The cantata is a decidedly valuable addition to the literature of Church music for special choir services, and is well within the capabilities of the average choir; and choirmasters who wish to emphasize musically the story of the birth of Christ will do well to give their congregations an opportunity of hearing Mr. Matthews' "Story of Christmas."

MEMORIAL TO ORGANIST

Tablet Unveiled in Honor of Late David D. Wood

A memorial to the late David D. Wood was unveiled in St. Stephen's Church, where Doctor Wood was organist and choirmaster for many years, on Wednesday evening, April 29th. The memorial, which is in marble, was designed and executed by the well-known sculptor, Charles Grafly. It is a tablet portrait in high relief and a striking likeness of the distinguished musician. It has been erected by friends and pupils as a loving tribute and to perpetuate the memory of a musician who was one of the most eminent figures and factors in church and organ music in the last half century.

Doctor Wood's compositions were sung by a choir of fifty voices. St. Stephen's choir was augmented by former members of Doctor Wood's own choir, among them Mme. Emma Suelke Shaw, Mrs. Philip Warren Cooke, George Dundas and a number of prominent singers from other choirs who had volunteered their services. The following well-known organists, pupils of Doctor Wood, presided at the organ: Dr. Irvin J. Morgan, Frederick Maxson, Rollo Maitland, Uselma Clarke Smith, Stanley Addicks and S. Tudor Strang. Henry Gordon Thunder, organist of St. Stephen's, conducted.

Addresses were made by Edward E. Allen, principal of the Perkins Institute for the Blind, Boston; Dr. J. Frederick Wolle, exponent of Bach and a former pupil of Wood's; Rev. Carl E. Grammer, rector of St. Stephens; Rev. S. D. McConnell, formerly of St. Stephen's, and Mark Andrews, dean of the American Guild of Organists, New York.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

***** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.**

The Rev. Gilbert E. Pember, the Rev. George C. Foley, D.D., and the Rev. W. J. Cox have been elected the "Topic Committee" of the Clerical Brotherhood for the following season.

The Bishop White Prayer Book Society held its annual service on the evening of the Sunday after Ascension Day in the Church of the Saviour, West Philadelphia. The Rev. R. K. Yerkes, D.D., rector of the Church of the Transfiguration was the preacher.

The Rev. W. Arthur Warner having resigned as secretary of the Trustees of the Diocese, the Rev. J. F. Weinmann has been chosen as his successor. Address all communications to him, at the Church House.

St. Paul's Church, Glen Loch, Chester County (the Rev. Jules L. Prevost, rector), introduced on Easter Sunday a mixed vested choir of seventeen voices. Their singing and appearance added much to the attractiveness of the services.

After a patient effort covering a year or more, the important improvements and renovation of the rectory of St. John's, Pequea, have been financially provided for. Already the water supply from an unfailing spring in a nearby hill has been piped to the parish property at a cost of $200. The improvements on the property will be started and pushed to completion as soon as satisfactory estimates can be secured.

David R. Young, an aged communicant of St. Peter's-in-the-Great-Valley, Chester County, passed to the larger life on Palm Sunday, in his eighty-ninth year. This life-long churchman had served continuously as a vestryman in this, the oldest of our churches in Chester County, for fifty-three years. Isn't this a record for our diocese?

The Rev. C. McClaren Howard has become vicar of St. Timothy's Chapel, Third and Reed Streets, a part of St. James' parish. He entered upon his new duties about May 6th.

The Convocation of Norristown meets with the Church of the Advent, Hatboro, Tuesday, June 2d. The Rev. W. H. Burke having presented his resignation as Dean, his successor will be nominated to the Bishop at this meeting.

Thursday, June 4th is Commencement and Alumni Day for the Philadelphia Divinity School. The important plans under consideration for strengthening the school and widening the scope of its influence will undoubtedly attract an unusually large number of the alumni to the School this year.

The "Daughters of the King" at the Church of the Holy Comforter, under the spirited leadership of Mrs. Kurtz, have undertaken to present the parish with a complete set of altar linen. On Easter Day was used their gift of a beautiful fair linen cloth for its altar.

The Bishop Suffragan administered the Rite of Confirmation on the evening of Easter Monday in St. Matthew's Church (Eighteenth Street and Girard Avenue), to an interesting class presented by the rector, the Rev. C. C. Pierce, D.D.

At Grace Church, Mt. Airy (the Rev. Thomas S. Cline, rector), the celebrations of Easter Day were enhanced by altar lights, two massive brass candlesticks being presented and used for the first time. They bear the inscription "In Memoriam, Emma Heim Landenberger, 1891."

The rector of St. Paul's Church, Glen Loch, in the interest of the promising work which he has inaugurated at Marstein has made an appeal to the Convocation of Chester for a portable sectional chapel. The matter is being vigorously canvassed by an energetic and interested committee appointed by Dean Taitt.

The Annual Presentation Service of the "United Offering," from the women of the Diocese of Pennsylvania, was held on the morning of April 30th, at the Church of the Saviour, the rector, the Rev. Robt. Johnston, D.C.L., making the address.

The Rev. Wm. Roberts, sometime vicar of St. Timothy's Chapel (Eighth and Reed Streets), of St. James' parish, has resigned, having accepted the rectorship of St. Michael's parish (Talbot County), Diocese of Easton. He entered upon his new duties shortly after Easter. (Address P. O. St. Michael's, Talbot Co., Md.)

The Rev. Gilbert E. Pember, rector of Christ Church, Ridley Park, was chairman of the Clerical Brotherhood for the month of May.

On the afternoon of the Thursday before Easter a luncheon was held at the building of the Y. M. C. A., under the auspices of the Commission on Social Service of the Interchurch Federation, at which definite plans were discussed for bringing the men and women of the city into closer touch with the work of religion. Addresses were made by the Bishop of the diocese, by the Methodist bishop, and by Presbyterian, Baptist and Lutheran clergy. Bishop Rhinelander called attention to the fact that the important feature about this movement was that it had a programme, and that it was not an attempt to save the world by the application of a theory. This luncheon was attended by some fifty ministers and laymen, and it is only one of a series of movements that are being inaugurated for the betterment of the city. In various sections of the city local "Go-to-Church" campaigns have been carried out, but as yet there has been no general movement that included the whole city. Whether this new plan will develop the larger features and the broader scope remains to be seen, but indications point to the commencement of a religious revival that bids fair to influence the city. If such a revival comes the city must needs be bettered, for its needs in this direction are well known, both within and outside the pale of the churches.

On the second Sunday after Easter Myrtle Lodge No. 61 of the Knights of Pythias attended Evensong at the Church of the Ascension (Broad and South Streets), in a body, when the rector (the Rev. G. W. Hodge, S.T.D.) preached a special sermon based on the motto of the order.

The St. Andrew's Society of Philadelphia, composed of those of Scottish descent, and claiming to be the oldest of such organized societies in the United States, attended divine service in a body on the afternoon of the Fifth Sunday after Easter at St. David's Church, Radnor, when the chaplain, the Rev. Dr. James H. Lamb delivered an address appropriate to the occasion.

St. John's Church, Northern Liberties, Brown and Third Streets), is to celebrate in the fall the one hundredth anniversary of its founding. A program is being prepared of parochial and civic interest. The accounting warden reports that the parish closes its financial year with a larger balance than for years. The Rev. George Chalmers Richard is the rector.

At the Church House, on the evening of Thursday, April 30th, the Board of Council of the City Mission tendered a public reception to the Rev. Herman L. Duhring, D.D., on the occasion of his completion of twenty-five years service as superintendent. It was very largely attended and was an evident manifestation of the profound regard in which he is held by all classes of churchmen.

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When anything happens in the day's news that gives occasion for salient comment or requires illumination, Sallie Wistar discusses it in her daily column in the PUBLIC LEDGER—much to the enjoyment of an ever widening circle of readers.

PUBLIC LEDGER

Two Cents—the Price of a Good Newspaper

The Rev. Alfred J. P. McClure addressed the Clerical Brotherhood, Monday, May 11th, on his recent "Trip to Carthage."

The presentation of the Sunday-school Lenten Offering was made at a very largely attended service held in St. James's Church (Twenty-second and Walnut Streets), Saturday, May 2d. The addresses were made by Rev. Jules L. Prevost, M.D., the Rev. F. M. Taitt and the Rev. Dr. Tomkins (who presided in the enforced absence of the Bishop). Dr. Duhring, in reading the receipts, said "this year is by far the best." The total to date is considerably over $30,000 with many schools yet to report.

The Rev. Thomas S. Cline, rector of Grace Church, Mt. Airy, was special preacher at the Noonday services in St. Paul's Cathedral, Boston, Mass., May 13th, 14th, 15th.

Splendid reports of the growth of the Drexel Biddle Bible Classes were received at the third annual meeting of the organization in Holy Trinity Parish House, on the evening of May 11th. Four hundred officials, representing 30,000 members were present. The Rev. Dr. Floyd W. Tomkins, who presided, paid a tribute to A. J. Drexel Biddle, founder of the organization. Mr. Biddle amazed his audience by naming nearly a hundred of the directors and superintendents of the organization, thanking everybody for their co-operation in contributing to the success of the movement. Applause greeted Mr. Biddle's statement that he owed most of all to his wife. A moment later he acknowledged the debt of both himself and Mrs. Biddle to Dr. Tomkins. There were addresses by J. DeWitt Jobborn, H. Frederick Wilson, Judson J. Adams and the Rev. Dr. George Gassner of the Seamen's Mission.

The Missionary Mass Meeting held on the evening of the second day of the Diocesan Convention, at the Academy of Music, was a pronounced success. The attendance was very large and all the arrangements admirably worked out. The presence of over 300 boys and girls from the various choirs of the diocese added very much to the music. The addresses were of a very high order, peculiarly inspiring were those of Bishop Lloyd and Mr. Pepper. Certainly missionary zeal must increase as the result of this exceptional meeting.

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Caroline M., wife of the Rev. George F. Breed, D.D. (a non-parochial clergyman of the Diocese of Long Island, for sometime a resident of Chestnut Hill), entered into eternal life after a brief illness, May 4th, at her home East Mt. Airy Avenue. The funeral services were conducted from Grace Church, Mt. Airy.

Fifty years of splendid service was celebrated at the Free Church of St. John, in Kensington, on the Fourth Sunday after Easter, the services being conducted by the rector, the Rev. Waldemar Jansen. The church derives its name from a provision in its charter providing that all seats in the edifice shall be free for all time. The golden jubilee services continued during the week and closed the following Sunday. The Free Church was established in May, 1864, as a memorial to the Rev. Dr. George Boyd, who had been rector of old St. John's Church, Northern Liberties. George Margerum, of the North Kensington Business Men's Association, is superintendent of this Sunday-school, which enrolls 1,100 members. The various organizations of the church celebrated Organization Night Monday evening. There was a parish reception Tuesday night, a musical service on Wednesday night and Sunday-school night on Thursday.

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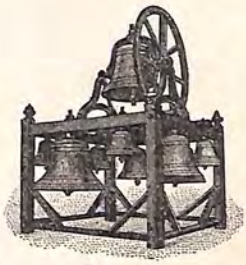

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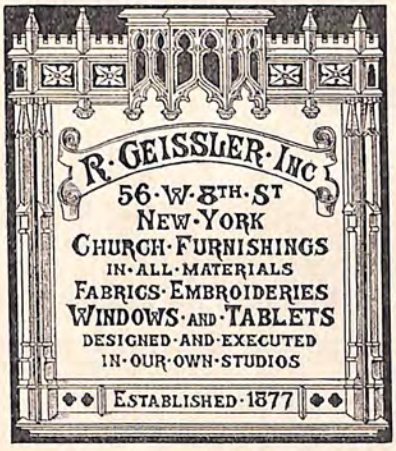

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The Rt. Rev. W. W. Webb, Bishop of the Diocese of Milwaukee, conducted an ordination service Sunday, May 10th, in St. George's Church, West Philadelphia. Three young men—William Wolfe, of the senior class of the Philadelphia Divinity School, and Roy Wallace Mason and F. Hobart Millett, of the senior class of the General Theological Seminary, New York, were made deacons. The Rev. Dr. Andrew D. Heffern, of the Philadelphia Divinity School, preached the sermon. Messrs. Mason and Wolfe were presented for ordination by the Rev. G. La Pla Smith, rector of St. George's parish, and Mr. Millett was presented by the Rev. Dr. Floyd Appleton, rector of St. Paul's Church, Harrisburg. The Litany was said by the Rev. Dr. George E. Talmage, rector of Christ Church, Oyster Bay, N. Y. The Rev. J. M. Niblo, of St. George's parish, attended Bishop Webb. The three young men will begin their ministerial labors in the Diocese of Milwaukee next month.

On Low Sunday before Evensong, nineteen choir boys were regularly admitted as regular choristers into the Choristers' Guild. To qualify for admission as a chorister a boy must have been baptized, must be at least ten years old, and must have sung for one year in the choir. John Eagle is president of the Choristers' Guild.

In these days when there is much said in the daily press and elsewhere about the need of better housing and care for the working girl, it seems apropos to call attention to St. Margaret's House, Germantown, which for nearly twenty years past has been providing a home under Christian influence for girls and women who are employed.

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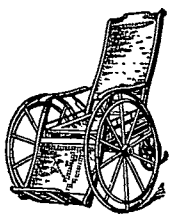

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BELL PHONE

After a notable rectorship of fifty-one years, the Rev. J. Andrews Harris, D.D., has resigned the charge of St. Paul's Church, Chestnut Hill. In recognition of his preeminent services, the Corporation has voted him (with the title of "Rector Emeritus") full salary and the use of the rectory for life.

The Bishop Suffragan of the Diocese, the Rt. Rev. Thomas J. Garland, made his first visitation to the parish of the Good Shepherd, Rosemont, on Sunday evening, April 26th, and confirmed a class of twenty-two persons. Those confirmed made their first communion Sunday morning, May 10th, at 7.30.

On the morning of St. Mark's Day, about twenty-five of the clergy of the diocese met in the chapel of the Bishop's House for an early celebration of the Holy Communion and afterwards took breakfast with the Bishop and Mrs. Rhinelander. The occasion was an informal farewell to the Rev. W. T. Capers, just prior to his departure for his new field of labor in West Texas, where, on May 1st, he was consecrated Bishop-Coadjutor.

The Sexton's Association of the Diocese was entertained on the evening of May 12th, for its Tenth Annual Convention. There were thirty-five members in attendance. Dinner was served and in the course of the business meeting, the following were chosen as officers for the ensuing year, viz., President, Henry W. Baker; Vice-President, Edward Allen; Secretary, Edward Andrews; Treasurer, James Taylor.

The Rev. Dr. and Mrs. Alban Richey have issued cards of invitation to the wedding of their daughter Josephine Benezet Richey to Mr. Floyd W. Tomkins, Jr., son of the rector of Holy Trinity Church, Nineteenth and Walnut Streets. The ceremony is to take place in Immanuel Church, New Castle, Del., of which Dr. Richey is the rector, on Wednesday, June 10th, at 7 p. m. Mr. Tomkins, having completed a post-graduate course of study at the General Theological Seminary, is to be ordained to the diaconate on Trinity Sunday, and immediately after his wedding will go to the Valle Crucis mission in the missionary district of Asheville, for which he has offered himself.

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The rector of St. Peter's Church, the Rev. Edw. M. Jefferys, D.D., was the special preacher at the patronal festival of St. Mark's Church, Evanston, Ill. (the Rev. Arthur Rogers, D.D., rector), his theme being "Democracy and Christianity."

On the occasion of the fiftieth anniversary of the wedding of their parents, the children of the Rev. and Mrs. R. Heber Newton (one time rector of old St. Paul's Church), presented to that parish a solid silver communion service, a replica of the famous set in possession of old Christ Church, Boston, Mass. (the "Paul Revere Church"). This set was blessed and used at an early Communion service on the Tuesday in Easter week, the Rev. H. Cresson McHenry of the City Mission officiating.

The twenty-first annual assembly of the Daughters of the King was held in St. Andrew's Church on the afternoon and evening of May 12th. The preacher in the evening was the Rev. Louis C. Washburn, D.D., rector of Christ Church, Philadelphia.

One hundred and sixty members of the Tenth District of the I. O. O. F. attended service in a body Sunday evening, April 26th, in the Church of the Resurrection, Broad and Tioga Streets. A large congregation of their friends and of the parishioners were present.

On Tuesday evening, May 12th, the choir of St. John's, Lansdowne, assisted by several well known soloists, rendered Mendelssohn's Oratorio of "Elijah."

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ST. JOHN'S CHURCH, CAPE MAY

The following is the list of clergymen who are expected to officiate at St. John's Church, Cape May, N. J., established 1863, for the season of 1914.

Sunday, June 14, The Rev. C. Rowland Hill, B.D., Rector of St. Matthias Church, Philadelphia.

Sunday, June 21, The Rev. J. M. Hayman, Assistant Minister of St. Peter's Church, Germantown, Philadelphia.

Sunday, June 28, The Rev. Charles Fiske, D.D., Rector of St. Michael and All Angels, Baltimore, Md.

Sunday, July 5, The Rev. Stewart P. Keeling, Rector of St. Peter's Church, Germantown, Philadelphia.

Sunday, July 12, The Rev. Royden Keith Yerkes, D.D., Rector of Church of the Transfiguration, West Philadelphia.

Sunday, July 19, The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of the Diocese of Bethlehem, Pa.

Sunday, July 26, The Rev. Francis M. Taitt, Rector of St. Paul's Church, Chester, Pa.

Sunday, August 2, The Rev. Llewellyn N. Caley, B.D., Rector of Church of St. Jude and the Nativity, Philadelphia.

Sunday, August 9, The Rev. J. Henning Nelms, D.D., Rector of Church of the Ascension, Washington, D. C.

Sunday, August 16, The Rev. William J. Cox, A.M., B.D., Rector of St. Andrew's Church, West Philadelphia.

Sunday, August 23, The Rev. Winfield S. Baer, Rector of Trinity Church, Elizabeth, N. J.

Sunday, August 30, The Rev. C. M. Perkins, Rector of Trinity Church, Vineland, N. J.

Sunday, September 6, The Rev. Charles C. Pierce, D.D., Rector of St. Matthew's Church, Philadelphia.

Sunday, September 13, The Rev. Thomas J. Taylor, Rector of Church of the Advent, Kennett Square, Pa.

The Vestry is composed of the following: Wardens—George D. McCreary, Robert P. Desilver; Vestrymen—W. F. H. Reed, David G. Baird, Henry W. Marston, W. J. Sewell, Jr., Robert P. Desilver, Frank H. Moss.

Charles M. Peterson, for over fifty years a vestrymen and for thirty-eight one of the wardens of Trinity Church, Southwark, is deceased in the eighty-third year of his age. For many years he enjoyed a wide reputation as an expert accountant.

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It is on behalf of these afflicted ones that this appeal is made, in the hope that generous hearts may be touched by the sufferings and need of these sorely afflicted members of our own community.

Contributions will be most gratefully received and may be sent to Mrs. Charles W. Nevin, President, or Mrs. Charles Hermon Thomas, Treasurer.

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Chapel attendance	69,279
Meals served	90,536
Beds rented	56,385
Men using Reading Room	22,000
Free Baths	13,147
Men working in Industrial Department	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

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- **It selects foster homes** by a most careful process of investigation carried on by skilled agents through personal visits.
- **It supervises children** after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committees.
- **It now has over 1800 children** in its care. For almost 700 of these children the Society pays board in carefully selected families in the country.
- **Any one willing** to consider taking a friendless child into their family is urged to write for further particulars.
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Women's and Girls' Suits and Coats
Ready to wear and made to measure

Children's Hats, Coats, Dresses, Waists and Neckwear

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THIS valuable remedy for coughs and colds has been sold very generally throughout the world for nearly one hundred years. It is believed that no similar remedy has been used so widely or for so long a period, and that none has given more universal satisfaction.

It can be purchased at any druggist's, either in liquid or tablet form.

THE ANDORRA WAY

of handling evergreens is to transplant, transplant, again and yet again. This insures success, and Andorra's beautiful evergreens can be grouped to give summer contrasts and winter cheer, and in sizes to immediately complete the picture.

The last week of May bringing into bloom our collection of thirty thousand Rhododendrons, in most gorgeous masses of color.

See Andorra! A great gallery of planted pictures. If you cannot, write us; we are ready to reply in counsel and suggestions.

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Commercial Trust Building

Capital $1,000,000 **Surplus $2,000,000**

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Housekeeping Apartments

A modern fireproof building, containing beautifully appointed apartments.

Within easy walking distance of the shopping and theatre district.

Light, heat, hot water, laundry, etc., included in the rental.

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Interest, $3\frac{65}{100}$ Per Cent.

Banking by Mail is a feature of this Society

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Assets	Deposits
Over $37,000,000.00	Over $34,000,000.00

Open Accounts, Over 63,000

REPORT OF THE CONDITION
OF

The Bank of North America
(NATIONAL BANK)

PHILADELPHIA, August 9th, 1913.

RESOURCES

Loans and Discounts,	$12,361,457.92
Due from Banks and Bankers,	1,834,089.30
Clearing House Exchanges,	358,109.52
Cash and Reserve,	3,002,169.39
Total,	$17,555,826.13

LIABILITIES

Capital	$1,000,000.00
Surplus and Undivided Profits,	2,780,591.73
Circulation,	496,700.00
Deposits,	13,278,534.40
Total,	$17,555,826.13

S. D. JORDAN, Cashier.

Accounts of Banks, Bankers, Corporations, Firms and Individuals Solicited.

JOSEPH T. KINSLEY
President and General Manager

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Secretary and Treasurer

Pennsylvania Taximeter Cab Company

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BELLEVUE-STRATFORD SERVICE

TAXICABS AND PACKARD TOURING CARS

Best Equipment

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Luxurious Appointments

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Courteous and Careful Drivers

At Your Call Day or Night

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Limousines and Landaulette Cars for Opera and Theatre Parties

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New Modern Bellevue-Stratford Garage

For the Storage and Care of Permanent and Transient Cars
Also, Sales Department equipped with a Full Line of Accessories

Chauffeurs operating the cars of this company are all under bond

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A Trust Company, as Attorney-in-fact or Fiscal Agent, to collect and disburse income,

ADJUST STATE, INCOME
AND OTHER TAXES

handle real estate, suggest investments, hold and generally safeguard real or personal property, relieves the individual of the care and detai which the ownership of such property involves.

The Philadelphia Trust
Safe Deposit and Insurance
Company

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Main Office, 415 CHESTNUT STREET
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PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES
INSURES TITLES TO REAL ESTATE
RENTS SAFE DEPOSIT BOXES $3 TO $100
TAKES ENTIRE CHARGE OF REAL ESTATE
ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND TRUSTEE
WILLS RECEIPTED FOR AND KEPT WITHOUT CHARGE

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22 INVESTMENT BOND ISSUES

Our present list contains twenty-two issues of bonds yielding from

4.30% to 5.70%

sixteen of these are free of Pennsylvania State Tax and seventeen are either not subject to or are free of the normal income tax.

We recommend only those securities which we know through our investigations to possess intrinsic value, with an assured business and net income back of them and that are marketable. Such is the business policy of this firm, and such we conceive to be the chief function of the investment banker.

We shall be glad to send this list and to discuss the matter of investments with you at any time.

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MEMBERS PHILADELPHIA STOCK EXCHANGE
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